A GENERALL GRAMMER FOR THE *Hbrew, Samaritan, Calde, Syriac, Arabic,* and *Ethiapic* Tongue.

BY

Christian Ravis.

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TO

The right reverend Father in God, *James* by the Divine Providence Archbishop of Armagh Primate, and Metropolitane of all *Ireland*, and of His MAJESTIES most Honorable Privy Councell.

May it please your Grace,

GReat and manifold are my obligations unto your Grace, not only as a Client towards a great Patron of studies, but more especially as an adopted Son of your especiall favours. Ten yeares agoe, onely upon one humble

letter of mine from hence, unto your Grace residing in Dublin, craving most humbly your assistance in my purpose towards the Orient; It pleased your Grace to write unto me (being as then by sight unknown unto you) and most favourably to offer mee a certaine annuall allowance for my voyage, if I had allready left England, or if not, to invite mee to come over to your Grace, and that upon very honourable termes, upon knowledge whereof, that excellently learned, Hugo Grotius *(unawares to me) commended mee and afterwards carried me along with him to the Cardinall* De Richelieu *then the greatest Minister d'Estate de France, who, after some discourses inviting mee to serve him in the Orient, and my modest refusall alledging my obligations to this English Nation, but especially to your Grace, and when upon the second and third reply of his, I did promise to write unto your Grace about it, but hee being unwilling I should do so, did after a most ample, and large commendation of your*

Lordship

Lordſhip diſmiſſe mee with an honorable donative, in the preſence of that renowned Ambaſſadour, with whoſe Son, (Anno. 1636 *being a Courtier at the Court of the Queene of Sweden,*) *I had acquaintance at Stockholme. Out of reſpect alſo unto your Grace,* Mr. Pocock. Anno. 1639. *at Conſtantinople became very active on my behalfe with my Lord Ambaſſador, as alſo the treaſurer his and my hoſt and the conſull of Smyrna,* Mr. Edward Stringer *a moſt worthy & excellently learned Gentleman for your Lordſhips ſake were never weary of affording mee all the favour they could, atteſting frequently this humble reſpect towards your Grace; And after my returne home I received ſo freely and largely of your Bounty, that I confeſſe my ſelfe to have had all along an exceeding rich ſupply from you; the conſideration of all this and that it ſhould be done to a ſtranger one never ſeene unto you, onely at the motion of thoſe learned men Doctor* Elichman, *Lud.* De Dieu, Ioh.

Ioh. Gerhardus Vossius, *that such unparalelled honour I say and bounty should bee done mee, layes an unparaleld burthen on my shoulders worthily to testify my thankfulnesse for the same; your Grace also prevents mee even in that which alone is left me, whereby to testify my thankfull remembrance of your favours; you honourably make mention of mee, unknowne to mee, in that most learned Epistle to* Ger. Ioh. Vossius de Symbolis *lately setforth, calling me yours* (Noster Ravius) *and truly so I am; I esteeme my selfe your Son, and you my gratious Father that provides for mee, nay more then a Father; A Father knowes his Son for whom hee provides, your Grace provided for me as a part of your heart which you never saw. You have still the same gratious care of mee and my lectures, whereof at all times your Grace is pleased to enquire the successe. I will not excuse or deplore the state of my creeping and weake studies,* Vltra posse nemo obligatur.

ligatur ; *nor ſpeake for the tuition of this ſmall offer ; If what it conteines bee truth (which I have learned under your fatherly care) the offer of it is great ; if the matter of it be falſe, and the conceit of a heady braine, the greateſt Booke of mine would juſtly bee loathſome and deteſtable in your ſight.* Eruditi poſſunt judicare, rudes diſcere, ſcioli neutrum. *I ſhall be as glad to be taught better if here I have done amiſe, as to have written a truth and a beneficiall one, wherein I do not amiſſe. I confeſſe I never part from your Grace but I returne more learned then I came, but, which I eſteeme above all things, farre more confirmed, and reſolved upon the following of your pious, meeke, humble, ſincere, unfeigned converſation, and becauſe I can never attain the learning and exact judgement of your Grace, I ſhall endeavour in a higher meaſure, and nearer proportion to attaine your Chriſtian faith, ſhewed in*

that

that unparallel'd height of humility, wherein your Lordship outstrips all the Archbishops of the World, and to bee truely ready to follow the steps of your Grace in the Lord Iesus, *as your,*

Most Humble

CHRISTIAN RAVIS.

A Generall Grammer for *Ebrew, Samaritan, Calde, Syriac, Arabic,* and *Etiopic.*

Rule 1.

As other Tongues may bee written forwards or backwards, that is towards the right or left hand, so this.

Therefore *Ebrew, Samaritic, Syriac* and *Arabic* is written towards the left, *Ethiopic* towards the right hand, like Greeke, and Latine, and all other European tongues, descending from this primitive.

Rule 11. *As other Tongues, so this writes the Letters a part, or joynes them.*

The Iewes as they write any tongue with their letters, so did they the bible and other bookes of note with Letters a part, (as we do in printing) yet in their common writings (doubtlesse) they did (as we doe for celerity sake) joyne their Letters. And that by a threefold argument, 1. Because it is naturall to all people to write fast, and ioyning the caracters is the onely way. 2. The heathens contradistinct to the Iewes of that Country, *viz.* the *Syrians* being Christians

and *Arabians* for the moſt part *Muhammedans*, doe write the Letters joyntly, as other Countries do, when they would write faſt. And no doubt, it is the common courſe of that Country as well as it is of ours. Onely ſome few Letters they joyne not, (*viz.* The *Syrians* a, d, e, u, tz, r, t, or Olaf, dolat, He, Vau, Tzode, K s, and Taw. The *Arabians*, a, d, w, z, & r, or Elf, Del, (Dſel) vaw, zayin, ra.) with any following Letter, but with the foregoing they are as well as any other. 3. a, & l, or Aleph, and Lamed are found joyned in one figure by the Jewes.

The *Etiopians* do write every Letter apart like the Jewes, which I thinke is done by them onely in ſome bookes of note as the bible, and all Church-books, yet in common writings I doubt not but that they joyne them as well as wee. Otherwiſe they may be thought to want the common ſence in writing. I deſire that this may be enquired after, and being found by experience to be ſo, that *Europe* may be acquainted with it.

Rule. 3. *The eſſentiall duct (or ſtroak) of the Letters in this whole primitiue Tongue is one and the ſame.*

Ebrew and *Calde* Letters are the very ſame, for there are no *Caldeans* extant, but the *Jewes* (ſince the *Babilonian* captivity) who gave unto that forme of writing and pronunciation (which they learnt there) the name of *Calde*; notwithſtanding they lived in Jeruſalem and the reſt of the holy Land. The *Jewes* uſe theſe *murabba* or *ſquare Letters* which they call *Calde* in any tongue whatſoever, as in *Italian*, *Spaniſh*, *German*, *French*, *Perſian*, *Arabic*, *Turkiſh*, *Polonian*, or *Muſcouian* tongues.

The *Samaritan* are the old *Ebrew* Letters, uſed by the *Jewes* before the *Babilonian* captivity. My reaſon is this, *Firſt*, becauſe they are leſſe poliſhed more crooked, unproportionable, uneven, and illfavoured

red, then the common *Ebrew* now in use. For as the *Jewes* (before the captivity) were lesse civilized, more proud, stiffnecked, rebellious, untractable, and hardhearted, not onely to strangers but to themselves also: (as appeares by the generall complaint of the Prophets) so (after that affliction of 70 yeares captivity) they became more meeke, humble, patient, and tractable: and in that time finding that the *Caldeans* had the same Language, in essence, with them, and that their writing was more neate and comely then their own (by how much those were a better governed and policy'd people then they) they began not onely to learne, but affect, and that so well that they left their owne, crooked, and illfavoured Character unto those *Samaritans*, (which they called Cuttims, because descending from *Cuthaya*, or *Scythia*,) out of an hatred of their worship, and religion, and love of their owne religion, and new learned Character, which they found to bee more easy and neate than their old. *Secondly*, because it is the common course of all Nations to mend the fashion of their writing, as the *Germans*, *Low-duch Polonians*, and *English* themselves have done, and do yet dayly.

The *Syrian* Characters are the same formerly used in *Syria*, *Cnaan*, *Flistea*, or *Palestina*, by the Heathens or Christians, not the Jewes, and thence it is that the greatest difference betwixt *Calde* and *Syriac* is only in the characters, the tongue being the same called *Calde*, when the Jewes speake it, and *Syriac* when the Christians. Now wee know well enough, that religion doth not change the tongue, as when popery was cast out of *England*, the tongue did remaine the same. And those petty differences betweene *Calde* and *Syriac* taught by *Emira*, *Ecchellensis*, *Waserus*, *Masius*, *Crinesius*, de *Dieu*, and others following them, shall all be cleared up, and taken away in their proper

per place. Neither do they write downewards (as *Masius* &c. affirme) but onely some men for their more perfect and accurate writing, turne first their paper downeward, then make they that basis or fundamentall strooke, whereby the characters are joyned, downward, and so write the body of the Letters all along upon it; which fully done, they turne againe upwards; Nor do they use many different fashions of their writings about the lines, but write line for line as wee do. And there are many thousands that do not turne their paper and yet write as faire and swift as the other. And this I have observed my selfe by many that have resolved mee that question; The other *Syriac Estrangelo Letters* are also the same, but onely that they are lesse polished as being more ancient.

The *Arabians* as they have the same way of joyning, so have they likewise the essentiall writing. The names (if fully written) would appeare to be, [1.] the same names, [2.] the same sort of Letters, [3.] the names to be taken out of the same tongue, and [4.] that their order should be the same with *Ebrew Samaritan*, *Calde*, and the *Syriac* Alphabet. All the difference may easily bee shewen by degrees, going from *Samaritan* to the old *Syriac*, hence to the new *Syriac* of *Trostius* his new Testament, or the bookes printed in *Germany* and *Leyden* by *Erpenius*, hence to that latter printed at *Rome*, given out by *Gabriel Sionita*, or by that *Syriac* Old and New Testament lately given out by that same worthy and learned man at *Paris*. Hence to some farre better *Syriac* Manuscripts extant in *England*, which being compared with the most ancient *Arabic* writing (as I have seene it at *Ephesus* in a table) that hangs there in a Church built by a *Turck* to the honour of *Iesus Christ* called *Isa Peigamber*; the characters thereof being

like

like *Syriac*) you will finde them to be almost all one. Nay among my own Manuscripts, I have some pieces of *Arabic* witten upon Parchment being the Cufi writing, which comes very neer unto the neatest *Syriac* extant. There are here in *England* above 20000 severall fashions of *Arabic* writings, every Manuscript being different from other, and some of them being composed of severall tracts, bound up together will afford 10, 20, nay 30, severall formes of writing. And I my selfe have one Manuscript that containes above an hundred different sorts. Wherefore you must not stand either upon this or that print, for even as we our selves differ in writing so do they. And therefore I desire you to acquaint your selves with the written bookes as much as possible. Nay there are some coppy bookes published in sundry countries, wherein (that they might bee thought to bee skillfull in strange tongues) they have made such foul worke about the *Syriac*, *Arabic*, *Turkish*, *Persian*, *Malayan*, *Tatar*, and *Mogull* Letters that I am ashamed of them. Nay among printed bookes onely *France* and *Italy* have good *Arabic* characters, those in *Germany*, and the *Low-countries* are not good. Nor are *Erpenius* his characters according to the true and neat *Arabic* duct in writing. Nor are those *Arabick* pieces cut in copper, in the deceased *Crinesius* his booke called *Babel*, or *Joh. Zechendorfius* yet living; (both *Germans*) well performed. But I hope wee shall shortly make neater worke in that kinde here in *England* then hath beene done hitherto in *Europe*.

Rule 4 *They have all one and the same consonants in power and by way of pronouncing, not much different from our English.*

The pronunciations, which we have in our English Alfabet of all our letters, we see to be almost the same with French, High and Low Dutch, and other

Nations of Europe; on the same fashion those of the Orient being as well Men as wee, have not much lesse, or much divers soundings of letters. The primitif thus (a) b g d h (e) v (u) ζ χ (θ) y (i) k l m n ϰ (sh) ϱ (o) f (p) (rz) q r s t. Our English is, a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, w, x, y, z. just so pronounces the Ebrue, and Samaritic, Calde and Syriac, Arabic and Æthiopic, viz.

A b c, or g as wee English pronounce g before e or i, ge, gi, the reason is, because that c in Italy, from whence wee fetch our Alfabet, before e or i, is pronounced, as if a t were before je, ji, thus tje, tij: and our g is pronounced as if there were a d before je, ij, thus, dje, dij. So that the difference is betweene the Italian or Roman c and the English, Ebrue, Arabick, Calde and Syriac g, as the proportion of d & t.

D, e, because the Grecians, who did immediatly receive their Alfabet from this primitive Tongue, as the son is the immediate heire of his parents, almost generally have ὲ he and ὲ e, yet for the most part even that same ὲ they pronounce as if it were ἐ e, hence it is no wonder, that in the Greec, Latin, English and all occidentall alfabets is a simple e (in place of that easy, the easiest breath of all the gutturall letters after a, called by the Grecians the *spiritus lenis* and *he* the *spiritus asper*.

F is unjustly, yet according to many hundert Nations in the World, arisen in place of the primitive w, or v cõsonant, which being too hard pronounced by the Coptites, the Romans, Italians, Spaniards, French, made *filius* from υἱός, with an interposition of l betweene two i, *viz* u & s; thus is f in place of w, v.

G is come in place of the primitive easy s; for the pronunciation of zayin, is as the Grecians, Germans, and Low Country pronounces in the beginning of

any

any word. And because that some of the Æolians and old Latines did pronounce g as the French do, je, ge; hence is it, that they mistaking the second degree of s (done onely by the tongue and the teeth) which is, the tongue not comming at the teeth, as the teeth closed, and the palat made with a cavity, make ʒ a g, as the French ge and je. Then the primitive letter requires a single sibilation, and the Greec letter, from whence the Latines have it, a compound one.

H, this is from the second sort of *h* in the primitive tongue, the second wherof is here the single h; in Ebreu it is of a double pronunciation: first Kh, easy unto all the Europians almost, except English and French ɔ. halfe h and halfe kh, almost impossible for all the Europians. Yet by the Jewes yee may learne it the best.

Here followes a letter unknowne unto the Latines, from whence the English have their Alfabet, to wit, th; *the Greecs as the neareſt unto the Orient and these parts that did speake this tongue, have it from this primitive tongue,* θ *Thét, theta. And must be pronounced with the bredth of the tongue.*

I, is in this primitise tongue the *y* of the English and French pronunciation. The Latines mistaking it to be naturally a vowell, when it was a consonant, made it a vowell. Yet as in this primitive tongue all the letters are consonants and not vowels, so it also the whole Alfabet of Greec, Latine, English and of all Europe only consonants, not vowels, whereof now and then some become to be vowels, yet by a meer accident.

K, l, m, n. are of the same nature in the primitise, that they are in English, onely take heed, that you never pronounce k as kh, but constantly as *ca, co, cu. Ka, ke, ki, ko, ku.*

Here comes in another letter, knowne by the Greecs,

Romans and Englisſh, (rightly placed onely in the Greec Alfabet) ξ x, *which all the people pronounce cs, but yet many times muſt be pronounced ſc, or ſh: and that by theſe following arguments.* 1. *You have in all tongues the ſound of* ſ *and* ſh. *Now if yee pronounce* ξ x *as* cs, *and not* ſc, *or* ſh, *then you bereave the Greec and all other Europian Alfabets of that* ſh. *And yet as you have in this whole primitife tongue* ש ſhin *and* ס, ſin, *or* ſh *and* ſ, *(the names of theſe ſounds let them bee, whatſoever they will) ſo naturally in all the occidentall tongues: and if* x *be pronounced onely like* cs, *then is* ſh *in* n *one of our occidentall alfabets, whereby they will become not onely ſhorter then their parents, the orientall alfabet, but alſo of their own naturall expreſſion.* 2. *The name of the letters are not* ſin *and* kſin, *but* ſin *and* ſhin; *as all the World doth agree. Now in the Greec wee have* σὺν θεῷ. ſyn *theo*, cum Deo, *being that one name of theſe two letters*, ergo *muſt* ξὺν θεῷ *not be read* kſyn, *but* ſhyn *theo.* 3. cs *or* ks *is a compound ſound but* ſh *is not a compound ſound.* 4. *The Arabic tongue which is ſpread through whole Africa and almoſt a third part of Aſia doth pronounce* ſh *in moſt of thoſe words, which in Ebreu, Calde and Syriac are written with that* ſhamek *in whoſe order and place* ξ *in the Greec alfabet expreſly ſtands.* 5. *The figure of the Greec letter it ſelfe ſhews, that it is the ſame with* ש, *viz. three teeth, onely that in the primitife theſe teeth ſtand upright, in the Greec towards the right hand.* 6. *The name of the letter in the Greec is not from* ſhamek, *but from* ſhîn, *and* n *being cut off doth remaine* ſhi, *which now commonly is cald* ſi. *Yet in the Jewiſh, Calde, and Chriſtian Syriac, or Muhammedan Arabic, and Heathenish Greec and Romiſh tongue this Letter is not constantly read as* ſh, *but onely at* ſ; *whereof many inſtances might bee made.*

O. *In this primitife tongue* ayin *is and ſignifies an eye,*

eye and that forme has it in all the tongues; and as no body in English, Latine or Greec calles it gnd, ngo, hno, nho, or otherwise, so it must neither be pronounced thus in the primitive. First, because it is a pronunciation of non sense, used by no people 2. Because the Arabians, and Syrians, and Ethiopians do pronounce it only deep out of the throat. 3. the Latin could not pronounce it. 4. Gn is a compound sound of g and n; but all the alfabet letters are of a single sound 5. it makes a confusion of two instruments of our speech, the palate and tongue, as if these two made up the throat, when these two are different parts of our mouth as between themselves, so also with the throat. It is therefore the surest way for us, to leave it out wholy in our pronunciation.

P. Is never pronounced thus in this holy tongue, but constantly *f*, nor has yet whole Africa and that great part of Asia (where this primitive tongue hath continued ever since the Babylonian confusion) any *p* at all, but *f*: hence it is that the Ethiopians have gotten in their Alfabet a new letter to a *p*, which as you may see in the words, where it doth occurre by them, is used onely in such proper names of the Greek Testament and elsewhere, which were pronounced *p*, as; *Paul*, *Peter*. Nay the *Persians* and *Turcs* have some words wherewith they jeare the Arabians, because they cannot pronounce p. Hence is it that the Romans did use an h by that p, to sweeten it. The Greecs had both sounds, pe and fe, which they call pi and fi, nor is that Greec fi more than a single f. *Here comes in the letter* tz, *not so much with* a t, *or* d, *as different from the hard* s *by a broad und obscure pronunciation of it. For the hard* s, *which follows, is of an acute sound, and for the most part with the vowels*, a,e,i,o,u. *but* zet, *or* zade *with the vowels* a,o,ou.

Q. This

Q. This letter the *Romans*, and also wee Northerne people have gotten from this primitife tongue: it hath the pronunciation of *k*, I confesse, yet a great deale deeper out of the throat. The *Greecs* being unable to pronounce it so hard, left it out, and put in all places a *k* instead thereof. The *Romans* more Northerly being of a harsher sound than the *Grecians* retained it, and for difference sake put constantly an *u* consonant by it, which yet they did not pronounce, as out of *Cicerbs* jest is observable, *ego coque te adjuvabo*, for *quoque*: and hence is it that the *French* never pronounce *qu* otherwise then a simple *k*. therefore should we leave out constantly that *u*, and never pronounce it neither. For this our mother tongue shewes it to be a superfluous *v*, and not to be expressed with a sound, and that *q* is expressable without the writing or pronouncing of an *v*.

R Has nothing to be noted.

S. This is that fifth degree of an *s*, as wee constantly pronounce *s* sharpe at the end of a word. The first degree thereof being as it is used in the beginning of *German* and Low *Dutch* words pronounced like an *English z*. the second degree like *sj*. the third *sh* of a more hard pronunciation, the fourth *sh*.

T. Is that simple *t*, which all these dialects in the East, and the most of that of spring in *Europe* have at the end of their Alfabets: it must never be pronounced like *th*, nor written with an *h*. And because it doth frequently mingle with the *s* before, and the *s* with it this *t*, hence it is, that *d* doth also now and then mingle with *s*, yet must they be constantly looked upon as divers letters. And therefore where the *Calde* and *Syrine* doth not shew the difference of a naturall *d* and *t* from *d* and *t* growne out of *s*, there the *Arabic* is more circumspect, and doth shew it. And where in *Arabic* it should be left out, or superfluous added,

added, that must not be ascribed to the tongue, but the Authors of them, who do faile therein.

Rule 5. *The consonants are either of a hard, or of an easie and sweet pronunciation.*

This is to be observed in all these dialects, how soever set downe onely in the *Arabic*, the observation whereof doth frequently open the eyes of the *Iewes* & *Christians* in the *Ebrue*, *Caldie*, *Samaritie* and *Syriac*. It being the old question, why to many *s*, so many *d* and *t*, *b* and *g*, *k* and *c*. The answer is, because they have in the orient for an easy, sweet, and acute pronunciation an easy *a*, *d*, *h*, *g*, *k*, and *s*, for a hard one, an hard *a*, *da*, *he*, *ga*, *qa*, *sa*. The easy letters are following, 1.2.3.4.5.7. 10.11.12.13.14.15. 17. 21.22. the hard letters are 6.8 9.16. 18.19.20. In the *Arabic* names you may easily discerne them, for all those that are of a sweet pronunciation, are with *e*, *i* or *u*: *Elif*, *be*, *te*, *the*, *gim*, *del*, *dsel*, *ze*, *sin*, *shin*, *fe*, *kef*, *lem*, *min*, *nun*, *he*, *ye*. The hard with an *a*, *ha*, *kha*, *ra* *sad*, *dad*, *ta*, *da*, *ayin*, *gayin*, *qaf*, *vaw*.

Rule 6. *They number by the order of the Alfabet.*

The first nine begin from one, still adding a unity, arise till nine. The second nine begin from ten and still adding ten, arise to ninty: in the third nine, which is not as yet half, they begin from one hundert, and arise to foure hundert: and so further as in the table. The *Arabians* have the same order and numbring from whence it is clearly seen, that they had formerly the same order with the *Ebrue* Alfabet. Yet they have also another sort of figures for those nine numerall figures, which as commonly esteemed, they received out of the East Indies, but that is but an old fable. For they do arise from the *Ebrue* or *Arabic* letters. You have them at the end of the table. The *Ethiopians* use the Greec letters but of a very old and

rude

rude stamp, whereof you may learn by the way from the *Etiopians* an old kinde of Greec letters.

Rule 7. *The number of them is two and twenty.*

The whole tongue has 22 letters; for so many, and no more are in *Ebrue* and *Samaritane*, *Calde* and *Syriac*, *Arabic* and *Etiopie*, confessed by all the Grammarians, who do agree about that number. Yet there are some objections. 1. There are 23 consonants because *Shamek* or *Samek*, *Shemkat* or *Semkat* is a letter a part, *Shin* and *sin* being two divers letters, which make up that number of 22. Answer, *Shamek* or *Shemkat* is onely a firname of *Shin*, and by accident of *Sin*, as the figure of it in *Syriac* shewes, which is the same with the *Ebrue* ש onely closed above by quick writing performed with one stroak, and joyned with the following, which joyning the *Jewes* have not observed in their *Ebrue* Text, and *Calde* paraphrast, where for more perfection sake they do write all their letters a part, as wee in our print. The number (as likewise the order in the following rule) is to be demonstrated out of the Psalmes of *David* and the Lamentation of *Jeremy*. The space of time betweene them both is 450 yeares almost, whereof wee see the constancy of that number and order of the Alfabet. In the 25 Psalme א and ב is joyned in the 2 verse, ד and ו in the 5 verse, no verse beginnes with ק, ר contrary has two verses, and thus to make up the number of 22, פדה is placed at the end. *In the* 34 Psalme א beginnes againe the 2 verse, ה and ו are in the 6 verse, and to make up the number 22, ר doth it, yet it hath פדה for the conclusion as in the Psalme before. *In the* 37 Psalme every letter has two verses, excepting onely קכד which have but one, whereof the second doth lack. The 28 verse must end in וחסדיו, and the 29th begin with לעולם for ע sake, whereunto belongeth the 30th beginning with

with וְהַצַּדִּיקִים, which is now the 29th, the sum of the verses then being 41, and adding those 3 lacking, it shewes plainly that the Psalme then would have 44 verses, the halfe of it 22, the summe of the Letters. *In the* 112th Psalm there are joyned two letters in one verse as ה and ו in the 25 and 34 *Psalmes*, and thus would the number of the verses be 11, but now seeing ק is cast to the ninth and ר to the 10th, there are but 10 verses. Yet in all these *Psalmes* there is no ש beginning any verse, but ס *Samek* or *Shamek* is constantly there. *In the* 119 *Psalme* there are besides 8 verses from ס in his order, three *sh* ש among 5 *s* שׂ in its order, which is the only confusion I finde in these *Psalmes* in this Letter. *In the* 145 *Psalme* it seemes as if the verse beginning from *Nun*, were lost, whence it is, that this *Psalme* hath onely 21 verses. *In the* first Chapter of the Lamentation (made as I say 450 years, or thereabouts after the *Psalmes*) there are 22 Verses according to the number of the Letters.

Now to answer unto that great objection, which out of all these *Psalmes* may be made, I say here onely, that in all the Dictionaris of this tongue, already extant, is to be seene, a great part of the words with ס in the 1. 2. & 3. radicall to be written with ש and not with שׂ, and those with שׂ to be written by the *Iewes* in their Rabbinicall books with ס, yet these two names, *Shin* and *Sin* to be all along this tongue, except in *Syriac*. And that the greatest part of those roots which have our *Ebrew*, *Calde*, and *Syriac*, to be written with שׂ of three points, which expressly is cald *Shin*; Yet some words with ס have onely in *Arabic* שׂ of no point: which is an exception. For that which hath the greatest weight, makes by mee the rule; and that which hath the fewest examples, makes by me the exception. I have also observed

in

in some christian Manuscripts in *Arabic* written among the *Mahommedans* for our christians sake, that they frequently write ו with 3 points in place of *Shurec* וּ, which they do, as I was told of them, onely that the *Turkes* should not presently understand the christian books, for fear of finding something written against their faith, they might begin a persecution. But I believe it to be rather out of ignorance of Orthography then such reason, the *Turcs* knowing it before hand, that Christians have other principles, and that they do write something now and then in their books to retaine them *Christians*, and avert them from the Turkish faith. *Summa*, even this letter ב not being esteemed to be the same with ו, and anomalically with וּ, has made that great obstacle, that learned men could not finde that unity of those six tongues; And that what *Wemmer* sayes in his *Etiopic* Grammer, that *Sant* and *Saat* be of the same sound, both pronounced like *s*, is false; no tongue in the World lacking these two degrees of *ſ* and *ſh*: nor *Ebrue*, *Samaritie*, *Calde*, *Syriac* and *Arabic*, why than *Etiopic*? But so men do speake and write, when they learne and teach without reason, and try all.

Nor 24; as if *Vau* quiescent or pronounced were two divers letters, which is false, and yet thus set down by *Elias Hutter*, in his *Cubus*, forceably brought in onely to fill up the number of 24, and so to make a right square or *cubus*: whereas there is a double *vau* there must then be given also a double *alef* movable or quiescent, a double *he* movable or quiscent, and a double *jod* movable or quiescent.

Nor 27; as *Abraham de Balmes* a *Jew* will have it in his Grammer, faigning the five finall letters in *Ebrue* to be new letters besides these 22.

Nor 28; as the new *Arabians* have it in their Garmmer; and as all the Christian Grammarians do follow.

low them; because that six letters do receave a point for a double pronunciation sake: which six letters added to those 22, should make up 28. For upon the same ground in *Ebrue* also six letters receaving a point dages (constantly asserted to be for a double pronunciation sake of them, which is false, yet in the interim admitted) would make also in *Ebrue* 28 letters; wheras in both dialects this point not regarded leaves only 22 letters.

Nor 29, because the new *Arabians* have joyned two letters in one, *Lam Elif*, and the *Syrians*, *Lomed olaf* or *olaf lomed*, and the Rabbines *Alef Lamed*; for this combination of two letters of the Alfabet makes no new letter, otherwise would the *Arabians* and *Syrians* have thousands of letters more, according the variation of joyning two, three, foure, five, six nay seven consonants; from which it is, that the Greec combinations of Letters in the Greec Royall at *Paris* in the Louvre do amount unto 600 and odde, where there are only 24 letters.

Nor 30; as *Wemmer* and all those, that have written about the *Etiopic* Alfabet at *Rome* and elsewhere, do falsly assert: some of the former being doubled in pronunciation, as by the *Arabians*, and some new Latine or Greec Letters added, who made a new Alfabet.

Rule. 8. *Their order onely one, of a divine authority, of Gods wisdom and of a secret connexion of things signified by them.*

The *Arabians* have formerly changed this order, which is clearly of divine authority and evident unto any one that lookes upon the 25. 34. 37. 112. 119 and 145 *Psalmes* together with the first Chapter of the *Lamentation* of *Jeremy*, where alwayes is observed one and the same order, never changed or altered. Now this holy tongue being given by God Almighty

to *Adam*, and being retained till *David*, and 450 years further till *Ieremy*, should not that make us consider, that as God orders all things wisely, so truely there is Gods wisdome in this order also. But mankinde is so blinde, that thousands cannot see, what easily is seene by others, thousands thinke themselves to see something, which others perceive to be nothing at all, some seeing to much, others, to little. Yet if they see with reason, notwithstanding esteemed to see to much, see and looke more truly into things, than those that will not use the eyes of their minde, or reason. And further, because that the consonants in this tongue make the root, and give them the signification, it is cleare, that the consonants have to signifie things, and consonants following according to Gods order, there is, no doubt, a secret connexion of those things, which either the consonants, (before they come into the root,) do signifie or their names import. A thing necessary to be studied, inquired, deeply searched, and in many hundert places easily observable, by hundreds observed, and formerly inquired.

Yet it is cleare and evident, that the *Arabians* of old had the very same order of the consonants with *Ebrue*, *Samaritic*, *Calde*, and *Syriac*, because the same letters with *Arabic* do signifie the same number with the *Ebrue* letter. Which numbring arises from their order; And the numbring being the same, the order is the same. Notwithstanding this divine order, some *Arabic* Grammers, and Masters of their Schooles and children ignorant of Gods Word in the old Testament not looking upon this order as a divine thing, did change their Alfabeticall order according to the changement of their figure, and brought *b* and *r* together, *g* and *kh*, *r* and *z*, *shin* or *samek* and *sin* (*sh* or or *x* and *s*) *f* and *q*; yet did retaine some small remainders

mainders of the old Alfabet, a,b,g,d,z,x,t,z,f,q,k,l,m,n,v,y. Which changing of the figure did immediately descend from the rounder writing of the *Siriac* letters, as any body may observe. And yet the *Etiopians* have changed their order a great deal more thus חתבקסשמחלה (againe) נרזיעוכאן Whereof having nothing to say, when, by whom, why, how this change of that old divine order came to passe, we rest, till we learne some thing out of *Etiopia* thereabout. In the *Ebrue*, *Calde* and *Siriac* dictionaries is this order happily observed, and is to bee observed still, onely that upon one rule *quiescentes alternant*, the quiescent אהוי *auy* do change among themselves without alteration) all the words of *v* and *y* the 1.2.& 3. radicall are to be brought to *a*; which hetherto is not done. And that excellent Man Mr. *Bedwell* as also Mr. *Schindler* in Germany did both right well, to bring all the *Arabic* roots to the *Ebrue* order. And I wish heartily, that *England* would remember its honour in that man of this Country.

Rule. 9. *The words are usually left wholy and not brok in two divers lines, as wee do in our writings and printings.*

I confesse this not to bee of the essentiall part of things in this tongue about the writings thereof, yet it presents the most diligent and curious cautions of writing, whereof in the whole orient they are a great deale more curious and accurate, then wee or any others that have the art of printing. The writing of their bookes being very chargeable, they performe it with as great diligency, as formerly the Monkes did among us, whereof wee have at this very day many great, precious, and beautifull remainders in publick, and glorious libraries of private Gentlemen. Hence it is, that the letters are dilated or contracted, are longer

longer or shorter, are of many and different formes, even as among us every one writes diversly: And yet if the line be filled, they write the rest in the margent, parallell with the line, or write it above the last word or syllable: scarce ever breake the word so, as to put the rest in the following line.

Rule 10. *Constantly these Consonants do begin the syllable.*

It is not in this tongue as it seemes to be in ours, where many hundrets of words begin with the vowell, not with the consonant: so that if any syllable in this tongue be heard to begin with *a,e,i,o,u*, you must still imagine an *alif* or *ayin* to be before that vowell. And yet, if yee rightly scanne our *English, Latine* and *Greec* Alfabet, it is in our tongues as in theirs, in theirs, as in ours, because that notwithstanding some of our Alfabet, *viz.* *a e,i,o, u*, being true consonants (which appeares out of this primitive tongue, from whence our Alfabet arises) yet are they taken to be vowells, even so in this primitive tongue these six א ה ו י ע and ו *a, e,i, o, u*, and *y*, notwithstanding that they are true consonants yet many times they are esteemed in place of vowels, and therefore cald *matres lectionis*, to read by them.

Rule 11. *The alfabet is divided into letters of the throat, lip, palate, teeth and tongue.*

And this division as it holds in all tongues of the World, so here in this whole tongue, not that the teeth and tongue letters are formed by the teeth and tongue only, as the throat, lip and palate letters are by them, which 12. letters the *Arabic* Grammarians ascribe to the Moone, but the tongue is the chiefest instrument with the teeth in the tongue letters, as the teeth the chiefest instrument with the tongue in the teeth letters: which tongue and teeth letters are by the *Arabic* Grammarians ascribed unto the Sunne.

Therefore

Therefore *alef, he, Khet, ayin* are of the throat. *bet, mem, nem, fe*, are of the lip, *gimel, yod, kaf, quf*, are of the palat; *zayin, shin* or *Shennek, Tzade, Res* and *sin* are of the teeth principally, besides the tongue; and *dalet, thet, lamed, nun*, and *tau* are of the tongue principally, besides the teeth.

Rule 12. *The figure of the consonants are for the most part a little changed at the end of a word.*

And thereby you may easily observe the end of every word almost, especially in *Arabic*, where you have very many of letters written with some confident stroak at the end, more than in *Syriac, Calde*, and *Ebrue*, where there is onely five such, *kaf, mem, nun, fe, tzade*. Besides them in *Arabic het, gimel, he, khet, yod, lamed, shin, ayin, quf, sin, tau*. Whereof we see, that the *Jewes* in the *Ebrue, Samaritie*, and *Calde*, the *Christians* in the *Siriac* and *Ethiopic* have had many more finall letters, than now are seene, nay in *Samaritic* and *Etiopic* as yet wee see none at all. But those are such *adiaforàs*, and indifferent things, that they as meere trifles cannot make a reall diversity of these tongues.

Rule 13. *Many of the letters are very like one another and therefore well to be distinguished.*

In *Ebrew* and *Calde*, 1. *b, k, n*, ב *b* has a sharpe corner within, כ *k* more round. נ *n* hath the upper and lower strook shorter, than ב and כ 2. *d*, ך *k* finall, ר *d* is not longer than the rest of the letters, ך *k* finall is longer, and hath in books with pricks either (:) or *gamez* within. ד *d* is with a sharpe corner, ר *r* with a more round one. *Hierome* sayes of *d* and *r excepto parvo apice similes sunt*, they are like one another except a little point: this point wee shall finde in the *Siriac* Alfabet. 3. *b, kh* ܒ *b* is open, ܟ *kh* is close, 4. *v, z, n* finall. ו ; *vau* doth denote *a booke*, and so it is shaped, ז is the *Latine z*, wh. seof the sound is almost

most the same within the Latine. *S. ן n* finall is longer than the rest of the letters, *ז z* of the same length with the rest. 5. *ש, m* finall, *ם ש* is round. *ם m* square, *6 כ, kh, 2. ך kh* is made with a direct stroake downwards, *ת t* with a crooked one. The rest are easily discerned *ה, ח, ו, נ, ס, מ, ע, פ. ft, vy, ng, sh m th, tz, a.*

In *Siriac*. 1. *ayin* and *lamed*: *ayin* is not so high as *lamed*. 2. *nun* and *yod* as they have the same figure in *Arabic*, so in *Siriac*. Yet for some distinction sake the *n* is higher, and the *y* lower. Though, as reason will teach, every man that writes, doth not constantly make the stroaks so perfect as it should be, thence comes it, that *n* is frequently mistaken for *y*, which has afterwards caused a false rule by all the *Syrians* and *Calde* Grammarians as if *n* were the formative letter of the third Masculine singular and plurall in the future: which exception in Calde and Syriac from Ebrew Arabic and Etiopic being false. (onely a mistake in writing) can make no different tongue, *r* a point above *d* beneath.

In *Arabic* you have in the table my nine figures, whereby all the distinction is easily observed.

And so far have you the first Elements of the essentiall parts, *viz*. Consonants (of this Orientall and primitive tongue, *viz*. *Ebrue, Calde, Samaritick, Etiopic, Siriac* and *Arabic*, their uniforme sound, number, order, name, forme either *Biblic*, or *Rabbinic* in *Italy* or *Germany*, either capitall, midle or finall letters, separated, or joyned, either through the whole Alfabet, or of some among themselves: and how that all the letters are joyned both with the forgoing, and following, except in *Siriac* and *Arabic* five, *Elif, del, (dsel) ra ze, vâu*. Whereunto is added in *Siriac* three others more ‫ܗ ܘ ܝ‬. In the *Arabic* table they are shewed separated and joyned, according to the order of the latter *Arabians*, which *Erpenius*, and others did pro-

pound

pound: yet it had bin better not to follow it so closely. And finally you have by mine invention nine figures of those 22 *Arabic* letters, whereby you may better understand the reason and essentiall strook of their shape.

APPENDIX.

Followeth now the second part, *viz.* of Pricks, and Strooks.

The accidentall parts of this whole Tongue.

RULE I.

Pricks and Strocks are either in place of Vowels, distinguishing, or Accents.

IT is a great question, and mightily debated by two learned men of this time, whether any of these pricks and strooks, representing the Vowels, Characteristics and Accents, were from the beginning of the use of the tongue, and so in the *Ebrue* Bibel a parr of Gods Word and tongue, without which almost no place in Scripture could be rightly understood or no. I deny them to be *coæva consonis*, to have bin written by *Moses* the holy pen-Man of the Law, and punctually set unto the consonants, as wee now see them printed; nor the rest of the books where by any authour of theirs so ill and silly handled, as to have cast so many unnecessary, idle, unreasonable, superfluous, useless fancies upon them. I confesse, wee cannot punctually set downe the time, place, method, authors, and other circumstances of these pricks, stroaks and crooked knots, there creeping in in all writings many things, whereof the year, authors, place and reason was never set downe. Yet the chiefest reason, (for

(for here I would have nothing simply rejected without grave reasons) is, because if they were essentiall to this tongue, then would they be constantly the same in *Ebrew*, *Samaritic*, *Calde* and *Syriac*, *Arabic* and *Ethiopic*. I beseech the Reader to consider, 1. that it is as old a fashion to have Bibles without pricks as with prics, and in my apprehension, older to; yet here I do speake onely of a time of 1300 yeares or thereabout. If we confesse, *Hierome* to make mention now and then of points, yet we see also, that there is a great quantity of places otherwise rendred by him, or at least, the proper names otherwise read, than now the prics will suffer. And though *Zoar* (that very old Rabbinicall book) makes mention of the Names of the Vowells, who will not confesse, that those names might be very easily written by some other in some copy of *Zoar*, which either by transcription, or impression is now in the Text. Have we not thousands of such incroachings upon the Text in hunderts of Authors. But if that were not so, and that some of them were named, doth it therefore follow that they have bin all at that time? If the *Grecians* could be content with *a*, *e*, *o*, for vowells, as *Plato* sayes, and the *Arabians* had nor have any more, but these three from *Plato's* time till this very day: and if the *Sirians* could be content without vowells, till they becomming Christians, and translating many books out of Greec in their tongue, did in proper names first, afterwards also in other Nounes & Verbs assume the Greec *a*, *e*, *i*, *o*, *u*, and if the *Persians*, *Turcs*, *Tatars* great and little all *Mogull* and *Malays* could be content from their very beginning till this day to bee without prics instead of Vowels, what thinke you was there then a curse of God upon the Jewes and all the Prophets, that they could nor would understand the writing of one another without so many superfluities. Is *a*, *e*, *i*, *o*, *u*, *y*,

enough

enough for us in all occident to read by, and is not עחהא and ו enough to do the ſame, when theſe do as well repreſent Conſonants and Vowells as thoſe do. And what a malediction will you caſt upon Gods Word, that when many hundreds can underſtand, and that without any heſitation at all, thouſands of other books without theſe prics, they ſhould not be able to underſtand Gods Booke without ſuch a doe. If that Word of God were written with all that infinity of pricking and ſtroaking every line and letter, were it not the greateſt injury that could be done to it, to have it once printed without them? How thinke yee would the *Iewes* once dare to offer ſuch an unexpreſſable ſacriledge? Or by what meanes are the *Iewes* wiſer, then God himſelfe, who could not finde out an eaſy way for his Word to be read and fully underſtood, till the *Iewes* found it out? Why muſt onely the *Iewes* have 15 Vowells, and 20 or 30 Accents, but no characteriſticall points betweene a Verbe and a Noun, the ſecond and the third perſon, active and paſſive, as the *Syrians* are ſaid to have? What a ſtrange thing is it, that the *Sirians* have never a *ſva*, never a *dages forte* (as Emira and Ludovic de Dieu do rightly affirme) that there ſhould never be found any *dages lene* in Arabic, but all *dages forte*, and contrary, no *forte* but all *lene* in Syriac. In Etiopic and Samaritic nothing; in Ebrew Bibles without poynts nor *dages forte* nor *lene*; Nay in the Samaritic the whole Law without Vowells and any pricks or ſtroaks of Accents. No Accents in Etiopic, Arabic and Syriac, no Accents in any other Ebrue booke, nor in my Calde Manuſcript, being Queſtions and Anſwers upon the Law. No Accents nor Vowells in the Arabic and Syriac old Teſtament given out in the King of France his Bible, untill added by *Gabriel Sionite*, as he publickly confeſſes. And whence that infinity of ano-

mulies in Vowells, in Accents, and what an absurdity is in all the Accents, not one onely except. What has *atnakh* the Duke to make a determination of 25 Verses, otherwise to be done by *Silluq* the King, when He stands in hundert of places as a boy and servant, which nor the Text, nor reason regardes. What a boyes trick and childish punctation of *atnakh* is in the third word of the bible, *In the beginning created God*. Is it sense or nonsense? And yet there must be the Duke *Atnakh*. Truely I pitty all those great Man, that are become boyes and children, playing thus for the Vowels, Accents, and diacriticall Notes, that they write whole books about fancies, and childish stuffe, given over unto reprobate minds and labour without the blessing of God.

Rule 2. *The Pricks, added unto Consonant Vowells, instead of Vowells, are various, according to the fancy of the inventours in various Countries of the Orient.*

In *Ebrue, Samaritic, Calde, Arabic,* and *Etiopic* are there naturally none, because superfluous, the same letters by them being the true Vowels, *a, e, i, o, u,* which are used by us in English; look only to the table and observe their order. Yet with all according to the traditions of Grammarians of several dialects here will we speak distinctly of every one of them separatly.

First in the Ebrue.

1. The sounds *a, e, i, o, u,* are naturally in every language, and therefore in this primitive tongue by all meanes. 2. Because the sound will bee heard more long, when it stands at the end of a syllable, as *va, ve, vi, vo, vu, sva, sve, svi, svo, svu*; and shorter, when after that sound followes a Consonant, *vas, ves, vis, vos, vus*, therefore did some Jewes, Masters of children, or Grammarians for their Disciples sake invent a double

for

sort of pricks for that double syllable, which I call long and short, (as the Vowells are of late cald long and short, otherwise cald great and little) *viz.* for the long syllable *qamez, zeri, hireq, holem, sureq.* For the short syllable; *fatah, segol, hireq, qomez, qubbutz.* 3. Those that have but one name as *qametz* or *qomets*, and *hireq*, have also but one shape: which breeding a confusion doth shew us the fillinesse of these Grammarians (God being able to make better worke in his primitive tongue) that they were not able to invent two pricks more, thereby to prevent all confusion, which hetherto lies as a plague upon those, who will learne this Ebrue with these pricks, and not otherwise, and being almost impossible to overcome, casts them of from Gods tongue. 4. The difference betweene the long and short *hireq* is not greatly needfull, because both is an *i*.

1. If their follow immediatly the same or any other of these pricks which I named, then is it *qamez*. Why? because the syllable is long? Why long? because the following Consonants having its proper prick, (*WHICH WE FOR FASHION SAKE RATHER THAN WITH REASON CAL VOWELS*) or Vowell, concludes a syllable, if none of those but some others, which are cald *svâs*, then is it *qomez*. Yet because there is great trouble with the accent, which changes all this work, and makes new troubles, therefore the true easinesse is. 2. If you pronounce *a* or *o* according to your pleasure. 1. Because the greatest distinction betweene the pronunciation of Ebrew and Arabic, Syriac and Ebrue, Syriac & Arabick, is that the former loves rather *o*, the latter *a*, where the Ebrew sayes *foqed*, the Arabic sayes *faqed*. 2. The Ebrew it selfe doth change *a* and *o* frequently, *foqed* and *faqed*, *yacöl* and *ucal*, *Rôs* and *Rasim*, *Enôs*, *Anasim*. 3. The same change is in Calde, Syriac, Arabic and Etiopic, and that

in the ſame words, which do ſo change in Ebrew, that the unity of this tongue is even in the unity of a vowell by this or that letter to be obſerved in thouſands of examples. 5. And becauſe in no language at all juſt every conſonant or letter hath its Vowell, and having none muſt go either to the forgoing or following letter which hath a Vowell; as: *ſ|va, va|s*; theſe Jewiſh Maſters thought it neceſſary now and then to prick ſuch letters, that had no vowell, yet not alwayes, with two pricks (:) which they juſtly called *ſva* (to wit *troubles, falſhood, vanity, without need and reaſon, a lye*, the Latines *fruſtra, gratis, mendacium, tumultus, falſum*; the Greec Lxx κενὸν) with *ſáv* of the ſame root and ſignification. Where obſerve againe following confuſions.

I. That they put it not under the laſt letter, and that againe with a threefold exception 1. The letter *kaf* ſhall have it. 2. and the letters בגדכפת *b g d θ f q t*, if the letter going before have not a Vowell but a *ſva*. 3. That ſecond hath againe exceptions in ſome words in the Bible.

II. That they make a diſtinction betweene a movable and a quieſcent. The movable they conceive to ſound ordinarily *e*; and yet 1. they can never pronounce it ſo ſhort as they ſay it muſt be, to wit, as quick as a lightning from Heaven; but ſound it as long as the beſt *e* in the Bible. 2. They finde in the Greec Lxx tranſlation in many names, (where now in the Ebrue Bible a letter hath no Vowell,) an *a,e,i,o,u*, which confounds againe that tenant, 3. Some alleadge divers Authors which held that opinion, that *ſva* was pronounced according to the following Vowell. The *quieſcent ſva* to have no ſound, and therfore frequently and almoſt alwayes in the finall to be left out as ſuperfluous: and yet 1. Now and then left out on the midſt alſo under the *quieſcent* letters. 2. It is frequent-

ly

ly written where any reasonable man might observe; 1. That it is impossible that one and the same thing should naturally both have and not have a sound. And if they bring in the distinction of places, where it is sounded, to wit, in all, where it is called movable, and of others where not; I answer. 1. That that distinction is broken downe by many examples in Nounes and Verbs, where in place of the *quiescent* as well as the movable is any Vowell *a e i o u* in the same proper names pronounced and written. 1. By the Greecs. 2. By the Latines. 3. In Calde. 4. Syriac. 5. Arabic. 6. Etiopic. 7. By the Persians. 8. Turcks. 9. Copticks. 10. In the Ebrue Bibel it selfe in divers places. 2. that the *Arabians*, who have, I confesse, *à quiescent*, which they call *gezme* (writing it continually, never leaving it out from under the last letter, nor in the middle under the letters ו י, when they are to be pronounced, better than those silly Jewish Masters with their *sua quiescent*) but they have no *gezme* movable, but set any Vowell of theirs in such a case. Yet in hundreds of places, where Ebrue has a *sua quiescent* they put in any Vowell; whereof, being the selfe same tongue with Ebrue, and having in Ebrue it selfe frequently a Vowell, for the most part an *I*, men of reason should conclude, that the punctation of the Jewes in the Ebrue Bible and Calde *Targum* is not authentick, it being so full of variations, incertitudes, confusions, that hitherto there hath beene no end at all found in these things.

About *Holem* and *Sureq* these Jewes have many silly wayes, whereby they obstruct and make difficult the reason of this tongue. *First*, *Holem*, 1. must never be set upon the right shoulder of the following letter, as hitherto hath bin constantly done by the Jewes (from whom the Christian Printers got it,) but upon the left shoulder of its owne proper letter,

as מֹשֶׁה *Moze*, in place of מֹשֵׁ֫ה for both is as broad as long, onely that is confuſed and difficult, this proper and eaſy. In the caſting, or cutting the Mattreſſe of one will coſt as much and no more then the other. 2. It ſhould bee written and caſt, or cut at the left hand of its proper letter, within the line, not above, and than wee had no neede to diſtinguiſh it from the point. 1. Of *Sin*. 2. of the Accent *Rbia*. 3 It ſhould never be included in the poynt of *ſhin* and *ſin*. Becauſe, 1. that gets no reaſonable compendious way in writing. 2. It puts the beginner to a great deale of trouble. 3. It makes a great deale of difficulty in the reading of this holy tongue. For here is to be obſerved.

1. That (שׁ being *ſh*, and שׂ *s*,) when the foregoing letter hath no *Holem*, but שׁ having a Vowell, that poynt denotes an ô of the forgoing letter as מֹשֶׁה *Moſe*.

2. That שׁ having no other vowell but *o*, gets two points שׁ֫ ſo.

3. שׁ Having no vowell, this poynt ſignifies alſo o; ſho.

4. שׁ Having a vowell, and that poynt beſides, muſt be read שׁ֫ oſhe, becauſe then the forgoing letter doth conſtantly lack a vowell. Yet all theſe precepts may be avoided only by making better Mattreſſes.

The greateſt troubles about *Sureq* is that, that theſe ſilly Jewes did not invent a long *u*, without the adjection of the conſonant *v*, which doth ſo perplex the Analogy and Etimology of this tongue, that many places and words do thereby become of a dark and obſcure explication, notion and interpretation, cauſing men many times to miſſe of the true root: inſomuch that this prick alone were enough to confound all the tongue, to indarken all orientall Ebrue Authors

thort, and to breed thousands of unneceſſary and endleſſe queſtions in the Ebrue Bible and Divinity; therefore ו *v* being the conſonant, and the poynt the vowell *u*, as Grammarians do uſely ſpeake, hence ו is in the beginning not to be read *u* but *vu*. Or otherwiſe we run on into eighteene confuſions and errors, which I have ſet down in my Grammer *Delin.* Printed in Latine at Amſterdam, *p.* 18. Num. 34.

4. Further in *ſva* there is yet a greater imperfection, *viz.* that whereas it hath naturally no ſound (for thereby it is diſtinguiſhed from the vowels, who have a ſound) theſe Jewiſh Maſters would give it one by joyning thereunto the ſhorter vowels *fatah*, *ſegol*, *hireq*, *qomez*, *qubbuz*. Which Doctrine deſtroyes that poſition of *ſua mobile*; for if it be movable and to be pronounced like an *e*, what need is there to joyne it with *ſegol* to make up *e*? and if it were an *e* before, hath it not the ſound of two *e* now? and is it not with *fatah*, *ea*, or *ae*? with *hireq ei*, or, *ie*, with *qomez eo*, or *ee*. With *qubbuz eu*, or *ue*? And yet they ſet it onely a ſimple *a*, *e*, *o*, And if it may be joyned with *a*, *e*, *o*, why not with *i* and *u*? What have theſe two ſhort vowels ſinned? onely the wit failed theſe Grammarians. Or if they did it (to avoid confuſion) becauſe *ſva* joyned with *hireq*, would make up the form of *ſegol*, for three poynts ſake, and *ſva qubbus* would get five poynts, and ſo make up the ſame forme with *ſva ſegol*, it is cleare againe, that they had not wit enough, to make ſuch formes of *hireq* and *qubbuz*, that *ſva hireq* and *ſva qubbuz* might not make a confuſion either with *ſva ſegol* or *ſegol*. And yet where is that compound *ſva* in *Syriac*, *Arabic*, and *Etiopic*, for in the *Samaritic*, the whole *Talmud*, and divers *Rabbines*, and thouſands of *Arabic* books, you finde neither it nor any vowell; And if you ſay, that the *Caldeans* have all theſe vowels and theſe *ſvás*, I ſay,

either they had them from the Jewes before the Babilonian captivity or during the time of it: now if any man can produce any one line in any Author (warrantable or not, I care not) shewing us so much as one line onely of the true *Calde* writings, with vowels and *suds* and then I will yeald. If you say, in *Daniel* and *Esra* we see it plainly; I answer, do yee not remember, that they were Jewes, nor did they write and point their books with the *Calde* letters and poynts, but with their own.

For every one of those dialects have a peculiar manner of vowelling differing from the other. *Samaritic* hath none. *Syriac* hath assumed the *Greec*, *a* *e* *o* or *u*, and afterwards some who did not like to take the vowels of the Grecians to their bookes, and to spoyle their own writing therewith, invented an other sort of poynts. And as true as it is, that these *Greec* vowels are the proper vowels of the *Syrians*, so true is it, that these Ebrew Jewish vowels were once the Heathenish *Caldean* vowels also. *Arabic* hath divers vowels from *Syriac*, *Etiopic* has divers from *Arabic* and *Syriac* and *Ebrue*; so that wee finde every dialect of this tongue to be different from the other in the matter of this accidentall worke of pricks for vowels, from whence it clearly appeares, that neither these are proper to the *Caldean*, or not proper to the *Ebrew*. Either of them must fall. And we see that the nature of the *Jewes* constantly is, *first*: to change the Consonants, *secondly*: the vowels of any tongue whatsoever. We have example of it in the *Persian*, *Turc*, *Arabic*, *Greec*, *Spanish*, *Italien*, *French*, *German*, and *Polonian* tongues, when there is none of these vowels of theirs, no *suds* at all; and yet for all that, they have printed them so; and printed not with our letters, but with theirs. Will you now go and say, that *Latine* hath the *Ebrue* consonants, and those 15 vowels?

And

And that the *Caldeans* had the same poynts with the *Ebrew?* It is to be pittied, that that excellently learned Man, and My worthily honored Friend Dr. *John Buxtorf* at Basil Professour of Divinity & of this tongue, hath thus farre deviated from all reason, as to play for the primitivenes of these points, and to write a great book in quarto in defence of it, being condemned to such a vaste and yet superfluous labour, that stone of *Sisifus*. The whole tongue reclaimes their antiquity. Those that looke a little farther then the *Ebrue* Bible, may easily see, that whereas there is an agreement amongst the Consonants in these dialects, there is none in the vowels. I pray let not authority make here slaves of us, and keepe us still in a feare, and give us an infinite toyle of anomalies in the *Ebrue* Bible, whereby we shall never be able to get the *Siriac*, *Arabic*, and *Etiopic* tongue.

One onely of these compound *suàs*, viz. *sva fatah* read after its Consonant, as it doth stand under it, looses under הרעי finall the *sva*, because that *sua* is not admitted under the last letter, as is said here before: which *fatah* makes no syllable, being neither a long vowell, nor a short one, but onely a part of *sua*. It might have beene left away together with the *sua*, onely they thought it requisite; that ה and ע might bee pronounced with an a being gutturall letters, and not easily to be pronounced without it. And because taken away from *sua*, it was called *gnuba*, or *taken*: which the latter Jewes and our Christian Gammarians not rightly understanding thought, it signified that it must bee pronounced before its consonant. A false assertion and of such grosse an errour, that it overthrowes the nature of this tongue, wherein every syllable beginnes with a consonant; and yet is here neither reason nor a powerfull cause, why this *fatah gnuba* should begin a syllable; when it cannot

ſo much as make a ſyllable. This *gnuba* is ſuperfluous, when ה is its letter, becauſe that ſounds *hi* that point within being *hireq*, as that excellent learned *Schindler* it hath in his Grammer, and is frequently underwritten, comming from יְהוָה. This *gnuba* fals away, if a letter follow עחה. As אֱלֹהִים *elohim*, *God*, &c. and is onely after a long ē i ō ū, never a long *a*. You may leave out the *gnuba* in your reading.

These compound *ſuâs* are frequently in the *Ebrue* Bibell not under the throate letters, (for the uſe whereof they are ſaid to be invented,) but under the *non-gutturals*. b. נִגַּבְתִּי יוֹם וְנִגַּבְתִּי לַיְלָה *Gen.* 31. 39. רַבָּוֹת, *Num.* 10. 36. וְהוֹב. ק *Gen.* 2. 12. *q*. קְדֹשִׁים very freqently, וְלִקְדֹשִׁים *Nehe.* 10. 34. *And* contrary there are above 200 of examples, where a ſingle *ſua* is under a throat or *gutturall* letter. אַחֲרֵל and וַאֲחֹרְלָה *I well deſiſt*. *Job.* 16. 6. *Iud.* 15. 7. Out of which confuſion, multitudes of exceptions; and exceptions upon exceptions, and that in the *Ebrue* Bible alſo, not onely in the *Calde* part of it, and that all printed and written copies of the *Ebrue* Bible never do agree herein, wee may clearly ſee, that this Monſter and miſhape of creating and deſtroying, this inconſtancy and fury of building up & leveling to the ground, will deſcry unto any wiſe eye the madneſſe of the Authors thereof: whence it is, that if yee take the *Calde* in the *Ebrue* Bible, you will finde more examples for anomaly than analogy.

And that all this madneſſe of the *ſua* ſimple and compound, and the *fatah gnuba* are onely invented by the ſilly Jewiſh braines is alſo ſeene (beſides that inconſtancy in all things, which is their one and only conſtancy) by the *Syriac*, *Arabic* and *Etiopic*, where

where they have neither ſingle nor compound *ſuás*, leſſe a *fatah gnuba*. I confeſſe, the *Arabians* have a *gezme*, but that is onely in the place of *ſua quieſcent*: where is here a *ſua movable*? So in *Etiopic* Iohn *Potken* and *Wemmer* will give us beſides *ba be bi bo bu*, *à b* with a ſhort *a*, and a ſhort *e*, yet that cannot argue, that that ſhort *e* is *ſua quieſcent*, which hath no ſound at all, but if any thing, rather a *ſua movable*, and the ſhort *a*, with a *ſua fatah*. But why is than that figure of the letter with that *ſua fatah* (in the meane while ſuppoſed) ſingler than that with a ſingle *ſua*? Therefore whatſoever that ſhort *e*, (which *Potken* calls a ſhort *o*) may be by the *Etiopians*, certaine I am, that the ſhort *a* is not the *ſua fatah*, nor have they any *ſua* at all, ſingle or compound, whole or *gnuba*.

By the *Syrians*, to wit, thoſe that from Jewes became Chriſtians after Chriſts Paſſion, Reſurrection and Aſcenſion at the preaching of the Goſpell by the Apoſtles, who did retaine the vulgar cuſtome of writing at Chriſts time, (that of the ſingle letters being onely uſed, as is probable, in the Iaw of *Moſes* with the reſt of the Bible) in joyning the letters, had never any vowells or *ſua* in their writing: and that by theſe arguments. 1 Becauſe we finde no *ſua* at all, either ſingle or compound, movable or *quieſcent*, in their writing; here the eye is witneſſe. 2. The *Greec* vowels are ſurely none of their owne; and that is manifeſt. 3. The *Samaritans*, who did and do live in the ſame Country have no vowels at all. 4. The *Sirians* leave many times a way the vowell, which otherwiſe they write. As שְׁתִיקִין *Marci*. 9. 34. דְבִיקִין *Marci*. 1.6 רְחִיק *Marci*. 7 6. נְפִיק *Marci*. 7.30 which vowell in this forme of the Noune is never left away by the *Arabians*; nor alwayes by the *Syrians* (and the Jewiſh *Calde* conſtantly) becauſe that the firſt

firſt radicall muſt have no vowell, but becauſe the vowell of it is ſo generally knowne and certaine, that if not written yet there will not remaine ſo much as the leaſt doubt of it; which the Grammarians of *Calde* and *Syriac* do not ſo much as underſtand, and make a falſe forme פָּקִיד for פָּקַד. 5 *T*heſe poynts or pricks, which they have above and below the Conſonants are yet newer by them, han the *Greec* vowels; which is demonſtrated by the greater variety thereof than of the *Greec* vowells in their writings: Nor is there any *Syriac* Manuſcript to be ſeene onely with thoſe poynts inſtead of the *Greec* vowells: contrarly, wee have many of them, which have neither the *Greec* vowels, nor thoſe pricks. 6. Nor are the names of them the ſame with the *Calde* (falſely ſuppoſed) names of vowells, except onely one *ſtoho*, which is *fatah* of the *Ebrue* and *Arabic*, the reſt: *e* is called *ztoſo*, the *i*, *Khboſo*, the *o*, *ſqofo*, the *u aſoſo*: expreſſed in the following proper names. *Abrohom*, *Eſayo*, *Iſhoq*, *Odom* (*Adam*) *Uriyo*.

*T*hey have no long, or ſhort vowels, nor the *ſuâs*. Whereby we ſee, that the whole Bible may be underſtood. 1. Without all theſe five *ſuâs*. Becauſe *Siriac* *Samaritic* and *Etiopic* may bee underſtood without them. 2. Without that difference of the long and ſhort vowels. Becauſe *Syriac*, *Arabic* and *Etiopic* may; nor has *Etiopic* long or ſhort vowels but onely *a*, *e*, *i*, *o*, *u*, the name of long being ſuperfluous, where there are none ſhort. 2. *T*he *Calde* punctation is not preciſely made after the rate of that diſtinction, which was ſet upon the *Ebrue* Text; and yet for all that may as well bee underſtood, as the *Ebrue* Text.

The *Arabians* have other prics for vowels different from the *Ebrue* *Syriac*, and *Etiopic*: And as the *Greeians* (by *Plato* in *Cratylo*) had only 3 vowels, *a*, *υ*, *o*, (for

(for ee is a double e) and as there are onely three *quiescent* letters ו י א *a, v, y*, and as *Ebrue* hath onely three compound *sua's*, so also hath *Arabic* only three vowels, *e, v, o*, or *fatah, kesra, damma*. *Fatah* is *a* or *e* *kesra* *i*, *Damma* *o* or *u*. The true pronunciation is in these *Orientalls* not to be had, because *Ebrue*, *Samaritan*, *Caldee*, and *Syriac* are dialects, which are passed, and no more extant in the World, in respect of 2000 yeares ago (the tongue being one and as yet still remaining,) and *Arabic* with *Etiopic* have occupied all *Africa* and a fixth part of *Asia*, and containes above a hundred different pronunciations, insomuch that you can not well follow any pronunciation of those dialects,; and therefore if yee cannot learne the pronunciation used by them in their Country, here in *England* you may pronounce them as yee will: yet if yee will follow *Erpenis* his pronunciation, yee must observe: to pronounce *fatah* like (*a*) upon, (and sometime before) the hard letters (the names whereof I have given before) and upon (or before) the easy letters (*e*): *Damma* upon (and before) the hard letters (*o*) and upon (or before) the easy letters (*u*). If *Gab. Sionites*, then pronounce *fatah* constantly like (*a*) *kesra* (*e*,) and following the (*ye*) quiescent (*i*) *Damma* (*o*) and following (*vau*) quiescent (*u*.) These three vowels they doe now and then pronounce as if there were an (*n*) but that is only at the end of a word. As *an*, *on*, *in*, the note wherof is, that it hath that vowell doubled; except onely that *en* hath the forme of (69) for (99) which they thinke to be neater written. *Fatha* and *Damma* is written above the letter, *Kesra* beneath. *Fatha* and *Kesra* hath but one figure, so that there are onely two figures of all the *Arabic* vowels. By the *Etiopians* there is a great deale of difficulty to make certaine Rules for the vowells apart: out of their printed bookes, and the written *Etiopic* bookes

are

are very rare, in so much that I believe there are none in all *England*, which is a shame for us Christians so to slight other Christians in such a manner, as not to care for their learning and bookes. And as *Wemmer* and *Potken* number the letters, there are 202 by which way if wee go, wee shall never easily learne to read *Etiopie*. And yet as wee have the letters apart, so also should wee have the pricks or stroaks apart, whereby the vowels are pronounced. Ordinarily it is as followeth. 1. *A* is marked with the stroake of the letter toward the right hand more downward, then ordinarily. 2. *E* the round circle at the right hand below. 3. *I*. a little *i* joyned there where *e*. 4. *O*. an *o* joyned for the most part with the upper part of the letter at the right hand. 5. *V* a stroak, like the *i* was, in the midst of the letter; The first standing by *Potken* and *Wemmer* being onely the most simple figure of the letter, I have brought into the Alsabet among the letters, as the essentiall part of the tongue and word. And every letter with these five vowels, together with the sixth standing among the accidentall parts of the word, the vowels. Yet what abstract precept properly to give to that sixth standing I know not for the great variation sake. And to expresse it onely by the *sua* is so unreasonable that thereby you will have many words, that will consist onely of the sixth standing, and if that be constantly by *sua*, what pronunciation can be had in them. There are also many exceptions in the Alsabet about every vowell *a, e, i, o, u*, as the Table shewes. Therefore I wish againe that some man or other would give us hereafter better instruction out of *Etiopia* it selfe.

Rule. 3. *These pricks are uncertaine to make up Syllables, and to further the reading of any of these dialects.*

1. *Ebrue* and *Calde* have the most perplexed work, though

though not by their nature, which is as plaine as *English* consisting onely of letters, without other additions of Pricks for Vowells and Accents (the Vowels being extant already in the Alfabet,) but by the silly braine of the inventors. Every letter hath not naturally a Vowell *a*, *e*, *i*, *o*, *u*, as for example *London*, *l* hath the Vowell *o*, but *n* following hath none, *d* hath the Vowell, *o*, but againe *n* following hath none; againe, in saying, a *prime* man. *P.* hath no vowell, *r* hath *i*; So you see there are in every word letters, which have vowells; and others that have none. The Masters of the children observing it, did put a *sua* underneath such letters as have no vowell. Now I conceave that the inventors of those pricks were able men, honest, willing, good, and carefull teachers, yet too too accurate about a thing of no great matter, but onely for childrens play. Therefore, I confesse, it is truely said, that every letter hath either a vowell or *sua*, viz. every consonant a part, or two together make a syllable, yet I avow it to be a very simple assertion, to make that, which is in thousands of places left alone, and hath no vowell by its proper nature and constitution (following a letter with a vowell, or going before) to become that very marke and signe of no vowell, a vowell and a non-vowell, to sound and not to sound, to live and not to live.

And because. 1. a long vowell hath a long pronunciation, a short vowell a short one; 2. There is required a long vowell, when a syllable endeth in a vowell; a short when it endeth in a consonant, 3. a syllable ending in a consonant, many times hath naturally a long sound; and ending in a vowell, a short sound; Hence did the *Ebrue* Masters consider foure sorts of syllables.

1. A long ending in a vowell, *sa*, *se*, *si*, *so*, *su*, *sua sue*, *sui*, *suo*, *svu*.

2. A ſhort ending in a conſonant, *vas, ves, vis vos, vus.*

3. A long, ending in â conſonant, *vâs, vês, vîs, vôs, vûs.*

4. A ſhort, ending (in à vowell; in Latine *pêrdere*) as *e* in *darkenes*, *i* in *ſyllines*.

Yet they did not propound it ſo naturally, and with a reaſonable apprehenſion, nor did they ſpeake of *long* and *ſhort* vowels and ſyllables; of *little* and *great* ones.

Therefore a letter without a Vowell doth go to a letter which hath a Vowell, either

Forgoing,	or Following.
1. The laſt letter סֵפֶר *Melek* מֶלֶךְ *ſefer.*	1. The firſt Letter פְּרִי *fri.*
2. The letter before one without a Vowell דִּבְּרוּ *dibbrù*, the firſt *b.*	2. The letter after one without a vowell דִּבְּרוּ *dib brù* the laſt *b.*
3. Any letters which ſhould bee written twice but compenſed with *Dages* or *Teſhdid* as דִּבְּרוּ.	3. Any letter which ſhould bee written twice but compenſed with *dages* or *Teſhdid* as דִּבְּרוּ.
4. After a ſhort vowell as *Dib* in דִּבְּרוּ *dibru.*	4. After a long; as *da*, in in דָּבְּרוּ *dabru.*
5. After a long vowell with a Mediatour accent, as לַיְלָה *lay la.*	5. After a *ſhort* Vowell with a Mediatour Accent, as לַיְלָה *la ylah.*

All this (except in the three firſt numbers) are unconſtant in the *Jewiſh Caldean* Tranſlation made at *Jeruſalem* or ſome other places of Jury. Whereby I concludes,

conclude, that in no tongue under Heaven there is observed such a strict disruption of the syllables, nay for the most part the love of joyning of consonants, prevailes against the Lawes of the Jewish Grammer; as for example; in *English* the Grammer teaching to pronounce Tru-stees the tongue pronounces Trustees. So in *Ebrue*, the Grammar sayes *pa-qdà*, the pronunciation *pàq-da*. Hence it is, that in the whole *Caldean* tongue, and in the *Ebrue* Bibel in hundreds of places that distinction between the long and short vowels is never strictly observed, the reason is, because this distinction is forced and not naturall.

In *Syriac* having no *sua*, it is reasonable, that we conceave, in all *Ebrue* and *Calde sua* reasonably to be left away in thousands of places and wheresoever it is, there not to be requisite. Hath *Greec*, *Latine*, *English*, or any occidentall tongue à *sua*? and conceiving that the letter may not go unto the following and forgoing, except it have a note and character, then are all the *European* tongues imperfect, nay all the orientalls, and of all the World, except onely *Arabic* (besides the *Jewish Ebrue* and *Calde*) having for a *sua quiescent* à *gezmà*, which even it selfe might be left away in *Arabic*.

In *Etiopic*, I confesse, the letters with the vowels, and *suas* to be so confounded, that three, foure letters having no vowell may not be pronounced, as הלו: put these three letters, *b l v* together without a vowell, and see what pronounciation they will yeeld.

Here is the question to be discussed, if the orientall tongues have any diphthongues; I answer; yea. *Ai, ei, oi, ui, au, eu*; are expresly in all these dialects: by the following arguments. 1. You will heare them in these dialects yet extant. 2. In all tongues; and there-

therefore in your owne mother tongue. 3. Because as consonants may bee joyned, so vowels; neither one nor the other being against the nature or practise of any tongue, reather both constantly used. 4. And the chiefest against the denyers that the Alfabet doth not consist onely of consonants, but also of vowels, having 19 consonants, and three letters for five vowels *a,e,i,o,u*. 5. Because these three אוי *a u y* are not simply consonants, as it is conceaved here, but also in place of vowells which all the occidentall *European* tongues confirme.

Rule 4. *The Pricks for distinction, joynture, and other designes are diverse but useless.*

In *Ebrue* and *Calde*. 1. *Maffiq* which is onely a point within ה, when it is the last letter, in steede of being below it ה, being such a superfluous thing, that, 1. Though the Dictionary writers themselves have it (yet they unjustly) confound it with ה *quiescent*; as deriving אלוה God from אלה forswearing. 2. In many places of the Bible this point is lost in that letter ה, when it is the *affix* of the three person signifying he, his, him. 3. In *Syriac*, *Arabic* and *Eticpic* it is never found. 4. It is not pronounced in the orient as a syllable a part, and yet the Grammar would have it so. 5. It is superfluous because when the ה hath a *fatah gnuba* it is sounded *ha*, what neede then of *hi* too, either *ha* must be left out or *hi*. 6. Because it falls away, as the Grammarians say, when the letter receaves a *hireq*, but observe that even this *maffiq* is that *hireq*, and that *hireq* is that *maffiq*. 7. It is a non necessary thing upon a non-necessary ground, raised by those unhappy builders the *Jewes*, who invented these pricks because they conceived a necessity of a ה *quiescent*: whereas if there had beene none but moveable ה in *Ebrew*, as it is in *Syriac*

Syriac, *Arabic*, *Etiopic* and *Samaritic*, there had beene no neede of that invention of *maffiq*. It is never in *Jod*, for that point which is in it, is *dages*, which is now to be ſpoken of. 2. *Dages* a point within any letter whatſoever, except עחהא and ר and doth double the letter if there go immediatly a vowell before, but if a *ſua* either expreſſed or underſtood under the laſt letter of a word go before, than is its power of dubling ſuperfluous. Whereby you may ſee the ſuperfluity of this poynt. 1. In all places of the Bible without doubling whereſoever it is in any of theſe letters as *bgd kft* בגדכפת being the firſt in the word, the laſt letter of the word forgoing not being אהוי. 2. In the ſame letters, in the middle of a word an expreſſe *ſua* going before. All the euphonics are ſuperfluous as not being now obſerved either by the *Iewes*, or *Chriſtians*, in their pronunciation: the true nature condition and uſe of them being unknown to both parties alike. 4. The *Characteriſticall* are ſuperfluous as being left out in many places. 5. The compenſative are ſuperfluous, as being omitted in as many. 6. In *Syriac*, *Samaritic* and *Etiopic* it is generally omitted. 7. The diſtinction of *forte* and *lene* is unknowne to the *Sirians* and *Arabians*. 8. It is many times eaſily miſtaken in *Ebrue* for *Sureq*.

In *Siriac* they have two names *quſoy* and *rukok*. yet the Grammarians, nay thoſe naturall ones, which doe yet live *Sionita*, *Ecchellenſis* and *Emira*, as I take it, do deny, that the *Syrians* ever had a *dages forte*. But if not, what is than that *quſoy* and *rukok*. ? both cannot be *lene*, both cannot be *forte*, nay it is denyed that there is any *forte* at all: this point doth almoſt never appear: but if it be of a great uſe, why doth it not appeare, if of none, why is there in the *Ebrew* ſuch a ſtirre about it. If it doubles, why is it not

forte

forte, if not, why is there *qúsoy* and *rukok* both. If superfluous, what need have wee than to trouble us with it?

Farther the *Syrians* do many times use a poynt above or beneath the letters, (as in the forgoing to denote *a,e,i,o,u,* above) distinguish betwixt certaine words of a divers signification. Below, the letter *d.* אירא *ido a hand,* הוּ *hu,he* הי hi *she* שנתא sento *sleepe* חדתא khadto *new* in Masc. עבדא abdo *a servant* עולא ulo a *babe* בישא biso *base* (*belg.boos*) הנוּן henûn they *m.* הנין henen they *f.* מן min *of or from*: the same with the poynt above are pronounced otherwise, and do signifie; *aido* what Women? *hau* that Man, *hoi* that Woman, *santo* year, the letter *r. Khadto* new in *f, abodo* service *avolo* vvicked. (without it *aulo* wickednesse) *boiso* miserable *honun* they Men *honên* they Women: *Men* who? But alas is any man so bereaved of reason, that hee thinkes, he shall not bee able to discerne these words without a poynt? Take from mee these three observations. 1. The *Masculine* and *Feminine* genders are *adiaforas*, and let them not trouble you. 2. Abstract and concrete notions will easily be discerned by the Text. 3. The farther the signification of one is from the signification of the other word, so much the easier will it bee discerned in the Text without a poynt. The same is to bee observed in the poynt which is in the *Verbs*. 1. *Below*, it denotes the whole *pretertense* except the first singular; and the third fem. sing. hath it sometimes above at the left hand of *t*. 2. It stands frequently with the singular and imperative. 3. All the persons in future tense, except the first person in both numbers. 2. *above*. 1. The first of the *pretertense*. 2. the noune-agent, otherwise called *participle* bnoni, denoting together *o* or *a*. Yet in the fourth order it is *below*, the second radicall being

being אנוי. 3. The firſt ſingular and plurall in the future. 4. Two do denote the plurall as כתבא ktobe *Books* the boto *goods* in Plurall, or in the Verbs of the Feminine gender onely ſqadei *they did viſite*, ſqadôn *do you viſite* nefqdôn *they ſhall viſite*, tefqdên *yee ſhall viſite*. If an *r* be in the word, then is one point unto that of *r*, added ſufficient, to make up two. Where three do occurre (beſides theſe two of the plurall number) the third denotes the vowell, or *quſoy*, or the tenſe. In the verbs of a radicall *r*, one point is for the letter, and one for the firſt perſon of the future tenſe, as קריית *qriyt*, I have cried and cald, not *qrayt*, thou didſt cry and call. Yet all theſe points are added out of a childiſh feare, that the people will not let reaſon have the ſoveraignity, rather then for neceſſity ſake; nor is it to be eſteemed, that they are of ſuch neceſſity or of the eſſence of the tongue.

In the *Arabic* the poynts difference ſome letters, one, *above* as *Kh*, *ds*, *z*, *dh*, *th*, *gh*, *f*, and by the *Turcks* and *Perſians* at *k* pronounced as *gh*. one *below* as *b*, and by the *African Arabians* about *Fes*, *Marocco*, and *Algir* ſometime the *f*, that which is above denoting by them the *q*. two *above* *t*, at the end ſometimes ſhaped as an *h*, only by the contraction of writing. *q*. which the *Africane Arabians* frequently and almoſt at all times do write above with onely one poynt: two *below* y. Three *above* is deſcending from *ſ*, one poynt comming unto thoſe two naturalls of the *t*, for difference ſake, *ſh*, and by the *Turks* and *Perſians* the *k* pronounced as *ng kitabung* of the book. 3. *below* by the *Turks* and *Perſians* the *b* then pronounced as *p*. *g*. then pronounced as *tje*; and *j* *ſ* for a difference from *ſh*. Yet are theſe three points frequently to be ſeene above *ſ* in *Arabic* books written at *Jeruſalem*, and elſewhere by the *Chriſtians* in their Bibles and Service-books, the

reaſon

reason whereof I have given above, yet many hundred Manuscripts are to be seene even without these diacriticall and superfluous poynts, for them that know perfectly this their mother or learned tongue.

STROACS.

1. In *Ebrew* and *Calde Meteg, Fsiq* and *Maqqêf*, the two first are put downwards, the third in the breadth: *meteg* betweene any vowell and a following *sua*, to keepe them asunder, from being reade in one syllable. A thing clearly superfluous, partly in all our Eastern now yet living tongues, where the boyes are able enough to learne the separation of syllables without such troubles; partly in the Bible it selfe, there being such a variety of it in all Prints, that it is past beliefe: it was invented so short (insteed of a longer, which should have begun above the letters and passed betweene them and the vowels underneath them) becausê the inventors thought it more gentile as it is now, whereas the other would have shewed more plainly their intention. *Fsiq* such as *meteg*, between two words, to shew that you must rest there a little, not by the force of sense, but onely to observe the thing following the more accuratly. *Maqqef* joynes two or three words together, and is placed evidently at random, no reason in the World being found, why written or left out. Therefore are these stroaks also in vaine, superfluous, and unnecessary.

2. By the *Syrians* yee have but one, *viz.* *Maqqef*, cald *Marhothno* under neath a letter which they say shall not bee read or heard in the pronunciation: as the first א in אנא *ana*. I. אחרנא *akhrino* another in אחריא *f* אחרוא *akhroyo* the last אחריתא *f* אחונא *akhyono* a brother in Law, Kinsman, Cousen, אנשא *enosho* Men, ארוא *erozo* a secrecy. Yet this line is in many coppies frequently left out. 2. ד *d* in עדתא *idto* a Congregation, חדתא *khadto* new. 3.

ה

ה *h* in יהב *yhab* hee did give רהומיא *rhumayo* a Roman שבהו *thobhu*, it is good, מלכוהי *Malkauhi* his kings. 4. ל *l* in אזלת *ezelet* I went away, *ezalt*, shee went away. 5. מ in ימא *yamme* the Seas. 6. נ *n* שנתא *sanno* a yeare, זבנתא *zhanto* at a time, מרינתא *mdinto* a City, זבינתא *zbinto* redeemed *shfinto* or *Sfinto* a ship. Any word which is to be reade with a meditation its point is cald *Mhagyono* III. above the letters, signifying the number. This last is of the best use: but *Marhothno* and *Mhagyono*, are not worthy to be observed, it being meere fancy, that those letters should never be pronounced in that tongue: It being certaine, and I my selfe have many times heard it at *Constantinople*, (where there were many *Kershuni*, (for so are those cald that retaine the *Syriac* bookes in their religious service) that they did most constantly pronounce every letter of those: but onely when they were posting through, then I confes for celerity sake they leave out many letters, as even among us; and what *la France* leaves out of letters, those are pronounced in the *Province* and elsewhere: therefore I beseech the Reader, not to think these precepts to be absolutly true and needfull.

3. By the *Arabians* yee have *medda*, *wesl*, *hamz*, *gezm*, and *Teshdid*. *Medd*, they use over the letters signifying numbers, as in all Astronomicall bookes is to be seene. 2. Signifying the circle and lines by the Geometricians described by letters. 3. It stands in stead of the *circumflex* of the Greecs to pronounce that syllable with א *quiescent* more long. *Wesl* onely upon א *quiescent* in the beginning of a word, joyning its word with the forging, as if it were onely one, line as *Maqqef* by the *Ebrwes*. *Hamz* onely upon אוי shewing them to be radicall and naturally moveable, they being sometime and that more frequently *quiescent* also. Yet over, or under א they do write

it

it more frequently, whither it be radicall or ſervile when the word is written with the vowels. Yet in old coppies of the Alcoran, and in printed bookes the *hamza* is in the latter caſe juſtly and moſt frequently left away. *Gezm* is a round circle either whole or halfe, and ſtands above that letter, which is to bee joyned with the forgoing: not ſo frequent upon ו as the reſt. *Teſhdid* is made of two *Geſines*, and is the *dages* by the *Ebrewes*, onely one, and yet repreſenting all, that was falſly eſteemed proper unto two, *lene* and *forte*.

Rule 5. *The ſtroaks and pricks for the accents are not of the eſſence of this tongue, and therefore onely in the Ebrue Bible and the Calde tranſlation of Aquila (or Ongelos) on Moſes.*

As all the reſt of things, ſo truly theſe *ſtroaks* and *pricks* for *accents* are ſet to the *Bible* without neceſſity, onely I wiſhed, that the *vowels* and *ſuas* had got no greater credit, than the Accents have, which by the moſt learned of *Europe* for almoſt 150 years, were ſtill left out as not cared for even by them, that tooke upon them the tranſlation of the *Ebrue* Bible. Nor can or will I blame them, as if they had mightily miſtaken in the tranſlation, becauſe of the ignorance of theſe Accents, as if onely by their order the true connexion and diſjunction of ſenſes could be had. Wherein wee ſee à more generall and naturall inclination in theſe, that did ſtrive ſo eagerly for the vowels (and yet confeſſe the Accents to be of the ſame divine Authority,) not to care much for an additionall thing in this tongue: the moſt of them never working ſo much in ſuch an idle thing, as *Munſterus*, *Clajus*, *Neander*, *Buxtorfius*, but eſpecially of late Mr. *Symſon* a Scotch man *Anno* 1617. Mr. *Bohlius* (deceaſed) my condiſciple under Mr. *Troſtius*, *An.* 1630. and Mr. *Ledebuhr* his diſciple (both *Germans* out of *Pommeren*

Pommeren, in a booke of 36 ſheets printed in Octavo, at *Leyden* by *Le Mair* 1647. cald *ſalſelet hammiqra*, as hee out of a high conceit thinkes it to be a chaine of the Scripture (*catena Scripturæ*) written in Latine, as if without the accents the Scripture would fall aſunder. If that were ſo, how was it poſſible, that the Lxx, *Hierome*, and all our interpreters for 2co yeares and upwards could ſo neerly interpret the Bible, that all theſe new raiſed great Maſters of *Iſrael* are not able to ſhew a ſenſible, foule and faulty tranſlation, ariſing from the ignorance of the Accents, whereas wee know they had no knowledge of theſe high miſteries, which theſe three late Authors would have the World to believe they have found before all the reſt, and brag of it in their books almoſt intollerably.

Therefore let no *Engliſhman* think, that hee hath not learned the *Ebrue* tongue, if hee know not theſe Accents, and the infinity of worke in them; and rather with mee pitty the paines of thoſe painfull *Germans* and *Scotchman* upon ſuch rotten principles, and learne hereafter of them, to labour upon a ſure ground, or to thinke, that God hath laid a curſe upon his labour *ſiſyphi ſaxum*, a ſtone, that will give him an endleſſe and unprofitable worke; and I wiſh this painfull man, and *Buxtorf*, and all thoſe, that are ſo buſy about the pricks, (and will not believe that excellently and exceedingly learned Authour Mr. *Capell* a *Frenchman* profeſſor at *Saumur*, whoſe learned booke in Latine *Arcanum punctorum revelatum*, that judicious and illuſtrious Author *Erpenius* cauſed to bee Printed at its owne charge in his owne moſt excellent *orientall* Printing houſe at *Leyden*, *Anno* 1625.) that they may beſtow their paines upon better worke than about theſe triffles of the *poynts*, and the *Samaritic* Characters, if they or thoſe, where-

with now the Bible is commonly printed, be the true old *Ebrue* Characters, whereas both are of the same essence, and one no more true than the other, as I have shewed before. Yet all that can bee said for these stroaks and pricks of the accents (and for those that will care for them) as very necessary is onely this. 1. That one accent may do the businesse. 2. That it stands at the syllable, which is to be lifted up in the pronunciation. 3. That it stands at a certaine letter also. 4. That that letter must have a vowell, because it cannot otherwise be elevated. 5. By consequence, never at a letter with *sva*. 6. That their forme is either simple, opposite, or compound. 7. That in *Ebrue* they do give in וַיְ *vāv* (that is after a long *vowell*, when the following letter hath no *vowel* but *sva*) the nature of a short *vowell*, that another letter may follow this *long vowell* in the same *syllable*, whereas otherwise it should go the following *syllable* or *word*, the *long vowell* naturally desiring to end the *syllable*. And again in יְ *vāv*, the nature of a long to a short vowell when the following letter goeth away to the following syllable, having its owne *vowell* (long or short) when the short vowell had need of it to rely upon; as being of a short prompciation. 8. That it is the nature of every accent to change (upon such conditions) the nature of the short and long vowels. 9. Those conditions failing it doth not change that nature of the vowells. 10. And yet as that nature of the vowels doth not hold constantly, so neither are these stroacks constantly of that nature. 11. There are no *euphonic* accents, for *meteg*, who is onely cald so, I shewed to bee onely a stroack keeping two letters asunder. 12. To call accents *tonics* is a tautology, both words descending from one roon, and signifying one thing. 13. That *meteg* with *silug* is

im-

improvidently made of the same figure. 14. That *rbie* and *bolem* also are improvidently almost confounded, whereby arises a necessity of new and many Rules. 15. *The Accents* are unreasonably and without sence cald *Grammaticall* and *Retoricall*, for *Retoric* hath never any *accents*, nor doth speake of them. 16. It is without profit to give in the Grammer a title and terme for a word, which hath the accents in the last syllable, or the last but one. Notwithstanding the *Grecians* did the same, *perispomenoi*, *barytonos* and *oxytonos* in the last, *properispomenoi* and *paroxytones* in the last syllable but one. 17. It matters not if yee call the words *milra*, below the last syllable, *milel*, above in the last but one, *Calde* or *Ebrue* words. 18. *To* shew the union or disjunction of words by Accents is the invention of men also. 19. As the union of words belong to *Syntax*, so the figns thereof by the Accents. 20. For that purpose those are invented which yee have in the table with the Names.

THE END OF ORTHOGRAFY.

FIRST RULE.

THE SECOND PART OF GRAMMAR is, cald *Etymology, and Analogy.*

Etymology is a part of the second part of the Grammer, whereunto all the rules, mediatly or immediately have their respects, and reference. For whatsoever word occurres in the Bible or any orientall Author whatsoever, the question about it is, I confesse (as in the Greeke and

and *Latine* tongue) what signifies it, and (to know that) whence is it derived? The first part is again either of the simple and abstract signification, *viz. Etymology* (that is the Lexicâs and Dictionaries, which handles the first more properly) where if possible. 1. The reason why this roote signifies this and not that should be shewed, but hath bin hitherto neglected by them all. 2. That signification should (according to Retoric, Logic, Fisic, and Metafisic) be distinguished unto all its branches. 3. The division (with the reason thereof) should be clearly set downe. 4. The Authority, as not superfluous should be added, that we might see it to bee truly humane, good, sound and satisfactory reason: which all Authours hetherto want. Or of the signes of the signification whereof as also of their reasonable and *analogicall* reducement unto this or that roor, the other part of the second part of Grammer doth speake, to wit *analogy*. From the principall office thereof Authors call it *Etymology*, yet from the neareſt part in respect to us, (as all concretes are more sutable to our apprehensions and the neareſt to our senses then abstracts) the old *Romans* did rather call it *Analogy*, as *Vossius* shewes in his *Latine* Grammer, or great and good booke about the *Latine* Grammer. The first part considers the root, without any the least consideration of the parts of a speech, unto how many parts of a speech every root is dividable. The second layes downe certaine rules, into how many parts all the words of this or that or any tongue may be divided, and than applies every word, or layes downe certaine rules, to which they may be applied. The first is mightily *abstract*, as a new *Metafisic*, the second is meerly *concret*, as a new *Fisic*. Yet the first part hath the greateſt *abstraction* in the letters and their signification, and the moſt *concretion* in the

the multiplication of that signification and division by Logick, of these multiplied significations by *Rhetoric*, *Fisic*, and *Metafisic*. Both parts hang together, yet so that *Analogy* is the easiest, grounded and built upon the naturall precepts of any tongue whatsoever, *viz.* a generall Grammer, which ground and foundation is not yet laid downe by any learned man of the whole Universe (how necessary soever) because it requires an excellent wit, a perfect Philosophy, a good Arithmetician, a Retorician, in one word, the most perfect *Aristoteles* that ever yet lived on earth. Yet before wee come to *Analogy* wee will heare lay downe onely the precepts for the root according to the *Letters*, not *significations* either of the *root* or *words radicall* or *accidentall*, *proper* or *improper*, *first* or *second*, *ideall* or *naturall*, *Metafisicall* or *Fisicall*, which things shall bee laid downe in the *Dictionary*, which is, God willing to follow.

Rule. 2. *All words, (none excepted) of this tongue may, nay must be brought to a certain root.*

As this tongue is the primitive from *Adam* the first man, and remayning yet till our dayes in all *Africa* and a great part of *Asia* so is it the most simple (or if wee will call it) single and accurate of any other tongue in the World, that I could ever yet attayne any skill in. The *Greec* Dictionary Writers, and after them the *Latines* did never lay down such certaine Rules in their tongue (for the finding such accurateneſſe) as this tongue hath. The remainders of *Greec* and *Latine* Authors (which two Nations are the most accurate writers (as in other things so about their tongue) of all other Nations, whatsoever) do shew that they did not arise to the hight of this perfection. For what out of this tongue may bee demonstrated to bee a derivative, they tooke for

a primitive; and a primitive, for a derivative. The title they had, but for the thing it selfe to bring to a right way, so farre they never came. The benefit of this Rule will bee made manifest, when in the Dictionary certaine Rules will be laid down for the abstract signification of the letters: the inquisition and determination whereof doth onely belong to the Dictionaries. And truly without that principle of the inward and naturall signification, which every letter of the Alfabet (being as a naturall dowry bestowed upon it by God) brings to the roote, I see not, why wee should make any *Analogy* or Grammaticall rules at all, to bring every word to a roote. For as the rules shew that so many words, (which otherwise would seeme not to be of one and the same family,) belong unto this or that one root, so is the root required for its naturall, ideall, and abstract signification, different from any other whatsoever signification, because proper to another roote. And because the roote is required and that by all men, that shewes plainly and evidently, that indeed there is something in the root, for which it is so sought after and desired, *viz*. The signification. And that denies none. But another question and that more necessary and before others to be determined is, from whence this signification comes; If they say, from the people, that is false; for *Adam* alone in the World had the whole tongue and the signification of all roots. If *ex impositione humanâ* by *Adams* pleasure; that is false, because as *Adam* was not the orator of himselfe, his reason, wit and tongue, whereby he spake to God, so neither did he invent the significations of every root, hee being inabled by God Almighty with the consequence the words themselves, not *a priori*, to coyne roots, and from thence words, and then to speak with his creator.

So

So that this question is almost *Analogall* to that in *Fisic*, if the soule be *ex traduce* or *per traducem*. I determine it thus, that as nothing makes the root, but the letters, so nothing makes the signification of the root, but the signification of those letters.

Rule 3. *A root consists of three consonants, not of 2, 4, 5 or more, much lesse of one only.*

This is the formall part, whereby this holy primitive and orientall tongue (for perfection) excelleth all the tongues in the World, because all the other are derived from this. It may be, that some learned men have studied to find out severall wayes, whereby to bring this or that tongue, which they did most affect, unto this or that more ancient, and for the most part unto this primitive tongue; and therefore from hence they take a most cautious way to finde out first the root of every word in that tongue, and to bring many words to a most simple and abstract way. Yet I am sure and certaine, that no tongue in the World, but this hath such an extraordinary, holy *trinunity* and *unitrinity*: as first, that every word (of how many letters soever, *proper* or *accidentall*, *naturall* or *adjectitious*,) may, nay must be brought to certaine radicall letters. 2. That the least as well as the biggest word hath its equall portion in the root, the least not having fewer letters than three, nor the biggest any more. So that whatsoever lacks or abounds, must necessarily be made up or detracted by certaine *Etimology* and Rules of *Analogy*.

And this Rule is not now invented by mee, or a principle of my stampe, but the generality of Grammarians in whatsoever dialect of this tongue give this very same Rule. And yet a man would wonder to behold the inconstancy, slouth, and irregularity partly of the Grammarians and partly of the Dictionary

onary or Lexica writers, who do not observe this their owne and all mens rule, as making no conscience to confound the art of this tongue, by not closly adhering to the principles of it, and thus themselves unloose that ty and knot, wherewith they professed to keepe all roots in a strict order, when by their practise it is observable, that they never intended any such thing. And which is the worst of all, none of the Lexicas extant are without that great fault. And so long as the Dictionaries are not brought (amongst many other things, yet lacking) to that strict observation of things propounded by the Grammar, (which is expected and presupposed to lay downe no false precepts) there will never be that clearnes and easinesse of the tongue, as there would be if the art of the Grammar and the art of the dictionaries were brought to a greater perfection. I perswade my selfe, that there are very few, that can believe mee: but it is no wonder, for ignorance and prejudicated opinions are never able to judge well of any thing.

Rule. 4. *Every root consists of letters onely, not of letters and pricks joyned together.*

By this Rule all *roots* as also all *letters* none excepted are included, and all *pricks* even excluded.

Whereby many questions are resolved, which hetherto have troubled the braines of the learned. *First*, it shewes, that there is a unity in the nature of roots whither in *Ebrue*, *Calde*, *Samaritan*, *Syriac*, *Arabic* or *Etiopic*; whereas if you aske a man skilfull in *Ebrue* (but not in the other dialects) what the nature of the roots in these dialects are, he will doubt, not being able to give a determinate answer. Thus learned men make themselves seeme to be unlearned; and whereas I can make them more learned, *viz.* by giving them a good and true notion,

(whereby

(whereby they may inlarge the use of their knowledge, and that without their paines,) invented as I may terme it by my owne industry, and yet I know not whither I shall ever have thanks for it or not, sure I am, hereafter it will do much good. *Secondly*, it is against those tenents, that the root is either in the Noune or Verbe, and herein the most excellent men do disagree: some will have it in the Noune, others in the Verbe, and by some againe it is attributed to the Noune in *Syriac*, others deny it, thus they strive one against another, and that neither *de lana caprina*, of the Woole of a Goate, who has none, for whatsoever party hath the prerogative, will give Law unto others, and all the rest, if there be more than two. And it is a great matter in a Kingdom, who swayes the Scepter, the Verbe being Soveraigne in *Ebrue*, will be so in *Syriac*, and yet *Enira* will have it by the Noumes. *De Dieu* thinkes the Verb hath it by the *Syrians*, and yet beginnes with the Noune. In this manner I could name above 300 men, the most whereof (I confesse) do give the radicall dignity and soveraignty unto the verb, yet many unto the Noun. But they all faile herein, for the root is neither in the Verb, nor Noune, nor in any other part of speech (if there weare any, as there are not, which I shall make more cleare hereafter) but absolutly in the letters, though not considered as yet, if a Noune or Verbe, lesse if active, passive, neuter, deponent, Masculine, Feminine, singular, plurall, present, preter or future, participle or pronoun, &c. The reason for this assertion is, because it contradicts the nature of a root, which is never the tree it selfe, the branches, the leaves, the Blossomes, the fruits, nor the tronke or body of the tree, but that part which lies under ground, and none of all these is cald the root, and is the first principle and cause

of all these. *Thirdly*, it shewes that the letters onely, (and not joyned with the pricks,) make the root. The reason is plaine, for if it be pronounced by putting the vowells thereunto, it is no longer a root, but a Noune or Verbe; for the letters onely and not the pricks (esteemed Vowels) are in the Alfabet, much lesse the third singular in the pretertense, or the infinitive, or imperative or any Noune. And therefore it is a false assertion, to say, that because the third person singular in pretertense is not found in the Bible, *ergo* the root is not extant in *Ebrue*, *Caldie*, &c. Whereas if there be but one forme found of any root whatsoever in any dialect, person, gender, number, declination, or conjugation, nay if but onely one radicall be extant, so that either the first or second or third, first or third, or any two of them be cast away, yet if there be but one radicall letter to bee found, so that by Grammar rules the two deficient may be recovered, the root is truly extant in this Orientall Tongue.

Thereby it is also cleare, that the division of the letters (into radicall and servile) is false, because all the letters are radicall, *viz.* They have all one and the same right, to make a root, not onely this but every one of them. Otherwise the Alfabet had not the same honour in the *Etymologi*, which it hath in the *Orthographi*. For as all letters are used in the reading, so all letters are used in the constitution of any word: and than you might with all reason say, that these 11 Members of the Alfabet, *viz.* מ ש ו א ל ב ע י ן ת נ ד ה might be also questioned, whither they had any right at all in the pronounciation or not, if they have none in the constitution of the root. 3. Then would the practise of all the Lexicas be false, who have roots not onely for the first but also second and third radicall, of every letter

ter of the Alfabet, none excluded. 4. There must then be given sufficient reason, how it came, that those 11 letters were not radicall, nay, why never radicall; which is impossible to give. But if yee say, the Grammarians do not conceave that they are never radicall, but alwayes servile, and the radicalls never servile but alwayes radicall. I answer; that I wish they would then speake plainer and clearer; but when, I dare say, above an hundred Grammarians make that distinction, that 11 are radicalls, and 11 servile; why should I not believe them to speake proper? Why doe they not then call all the *letters* radicall, and then give a distinction, which of those are for the most part radicalls, though many times servile, and why do they never set downe, what service those 11 *letters* (by them called perpetuall radicals) do performe, when they are now and then found in the *Ebrue* Bible not to bee radicall? As if it were not as easy to speake proper and plaine, as well in the Rule, as in the explication of the Rule.

Rule. 5. *The three quiescent letters* ו י א *do change among themselves without alteration of the essence of the Roote.*

As these three *letters* in the Alfabet are opposite to all the other 19 *letters* in *Orthography*, and stand onely as one man, representing the five Vowels, so here in *Etymology*, they doe stand as one man too, and represent but one letter, not three. And that by these following arguments. 1. You see no practice in any Grammar of any of these dialects to the contrary, but you may finde a multitude of examples in every one, and out of many, many thousands; not only in the permutation of the *radicall letters*, but even, when they are but *servile*, and do stand to wait upon *radicals* in any respect whatsoever of place,

place, part of the word or speech. Open but any Grammer (if yee have skill to understand its precepts) and yee will finde it. And yet of all those Grammarians there is not one, that sayes they are but one *letter* in respect of *Etymology*. 2. It is the practise in all Dictionary and Lexicâs of whatsoever dialect of this tongue: that in truth I pity all the Authors of Dixionaries, not one excepted, that out of so many examples they could not see so much. 3. That this rule doth shew in a very great measure, that all the dialects of this tongue, none excluded, have one and the same nature with each other; if not in other things, (which hereafter will bee seene,) yet in this particular. 4. Because all the Authors speake of that changement of the *quiescents*, onely I reduce them, 1. From foure unto three, and 2. Unto a unity, not a Trinity.

Now whereas it might be objected, that in *Ebrue* and *Calde* there were *foure* not *three*, and in the rest *three*, and that even this diversity of the number of these do shew the diversity of the nature of the *dialect*, and therefore no unity; I answer.

1. That *à potiori fit denominatio*. You must looke to the highest and greatest number, and then you have *Syriac*, *Arabic*, and *Etiopic*, the Grammars whereof in generall have but these three (and of a *Samaritic* Grammar you cannot produce any Author).

2. The *Calde* is not the true *Calde* (of those *Heathens*, amongst whom the *Iewes* were dispersed in the *Babilonian captivity*) but onely a rable and mingle mangle made and corruptly made by the *Iewes* in *Jury*.

3. The *Ebrue* tongue it selfe stands against the number of *foure*. 1. For the first radicall ו is not changed with א *quiescent*. 2. Because א the first radicall

radicall is never *quiescent* but alwayes moveable. 3. That ה the first radicall is almost never changed with נ. there being scarce ten examples in all the tongue, and you know *unica hirundo* one Swallow makes no new spring. 4. All the second radicall נ remaines and never changes into ה, nor ה the second into נ. 5. The third radicall ה is naturally movable as you may see in *Syriac*, *Arabic*, and *Ethiopic*. But the *Iewes* have spoyled their roots by bringing in only once the *quiescent* ה in place of the third radicall נ. 6. Because the *Iewes* themselves confesse a distinction betweene ה in the third radicall movable and *quiescent*, which they never do in the 3 נ movable and *quiescent*. 7. They never made that distinction in the first, or second radicall ה as movable and *quiescent*, being constantly one way movable. 8. נ the 1, 2, & 3 radicall movable or *quiescent* never made any distinction of a root by any one of all the Grammars and Dictionaries.

Rule 6. *The order and number of the Roots are easily to be known, and of a Divine authority.*

Both of these things are either never rightly inquired after, as being esteemed not worthy of inquiry, and esteemed necessary. And yet if that principle be true, that. 1. The *letters* onely make up the root. 2. Every *letter*. 3. And that the order and number of them in the Alfabet bee of a Divine Authority, then the things layd downe in this rule, necessarily follow. Now as the order of the Alfabet is not layd downe by the Spirit of God at randome, so neither is the order of the roots to bee esteemed of a slight and small consequence: whereof partly in the principles before the Dictionary will be spoken something concerning the connexion of the *roots* through the whole tongue; partly here must bee said, that as it is showed in the rule before, that these three

quiescent

quiescent letters (ת are but one, so therefore all the roots beginning (in Ebrue, Calde, Syriac, Arabic, and Ethopic) with ye or yod and vau must bee brought to א; and all that have the second radicall vau and yod must bee brought to א, and all that have the third radicall ה and א quiescent, must be brought to א; which done there will follow a double benefit. first, there will bee no needs of that infinity of the remissions by all the Authors none excepted; from one of these letters, to the other; secondly, (which is of the greatest and best use, and for which this right and due ordering is desired) that as the roots which are naturally not diverse but one, are joyned and made whole, and brought to their life (whereas by that unhappy disruption they were torne in peeces and spoyled of their life) so their soule comes now againe to that right, true, and one signification, which without that joyning no man is able to shew the way to get necessarily. So likewise when ע comes to be the 1, 2, or 3, radicall it must be reduced to ד in the 15th order.

The number is easily cleared by the number of the Alfabet (containing here in Etymology no more then 20 letters,) which must be understood to bee the 20, first layd downe in the Alfabet, and so as wee proceede in Arithmetick from the right hand to the left (which is just contrary to our manner of writing) even so in this wee must proceede (contrary to their manner of writing) from the left to the right, alwayes beginning with the third radicall, varying it through the whole Alfabet (the first and second remaining the same) thus יוד א א א, א א ב, א א ג, א א ד, &c. which being done will make 20 Roots for the third radicall onely. Then after the same manner vary the second radicall through all the Alfabet, and that will

will make 20 *Roots* more for the second radicall, which being multiplyed with the 20 of the third radicall (the first as yet remaining the same) will make 400 for the first radicall א, as many for ב and as many for every one of the *Letters* throughout the Alfabet; which will in all make up the number of 8000 neither more nor lesse, as will appeare more plainly by this adioyned Cube.

CUBUS OCTO MILLE RADICUM TRILITERAR.

3 rad. / 2 rad.	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
א ו	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20		
ב	2																					
ג	3																					
ד	4																					
ה	5																					
ז	6																					
ח	7																					
ט	8																					
כ	9																					
ל	10																					
מ	11																					
נ	12																					
שׁ ם	13																					
ע	14																					
פ	15																					
צ	16																					
ק	17																					
ר	18																					
שׁ	19																					
ת	20																					

Whatsoever Dialects have *the same number and order of the Alfabet*, and the same formall principle, that *three letters do make the Roote*, have the same number, and order of *Roots* with *Ebrue*. Now

Orthography.

Orthography shewes, that *Samaritic, Calde, Syriac, Arabic* and *Ethiopic* hath the same number and order in the Alfabet, whence it followet, that all these *dialects* have also the same number and order of the *Roots*. And if the same *letters* throughout, then also the same *Roots* throughout. Which is the foundation of that unity, where of we speake. Nor must wee looke here, what order the *Syrians, Arabians, Ethiopians* or *Iewes* themselves set downe in the Alfabet in the *Orthography*, or number or order of *roots* in *Etymology*; for that which they set downe, is rather an unartificiall then Grammaticall proceeding, for Grammar, Rhetoric, Logic, and Phific with Metafific proceeds *juxta artem* by artificiall not mechanicall wayes. And therefore it must not seeme strange unto any man, that I leave the order and number of the *Roots* of all the Authors allready extant, (as being meerly mechanicall) and follow the art of the Grammar, setting them downe altogether different from those that have preceded mee.

Rule 7. *The first Root hath 36 more speciall Roots all of one and the same essence.*

The first *letter* in the Alfabet being א, without doubt the first *root* must bee אאא, yet (as is said) because these three *quiescent letters* אוי (and in *Ebrue* onely ה when it is the third radicall) do stand in *Etymology* onely for one *letter*, those three *Aleffs* cannot make up the first *root* alone, but the following *thirthy five* doe also belong unto it, *viz.* 2. אאו, 3. אאי, 4. אאה, 5. אוא, 6. אוו, 7. אוי, 8. אוה, 9. אוא, 10. אוי, 11. איי, 12. אוה, 13. ואא, 14. ואו, 15. ואי, 16. ואה, 17. וואו, 18. ווי, 19. ווי, 20. ויה, 21. ויא, 22. וין, 23. ווי, 24. ויה, 25. ואא, 26. ואו, 27. ואי, 28. ואה, 29. ויא, 30. ווי, 31. ווי, 32. ויה, 33. יוא, 34. יוי, 35. ווי, 36. יוה. Yet in *Sirjac, Arabic*, and *Ethiopic*, there

are

are onely 27 ſpeciall *roots*, becauſe they uſe not ה *quieſcent* in the 3 radicall.

Rule 8. *The firſt and third, or ſecond and third radicall onely being quieſcent, ſuch a Root hath* 12 *ſpeciall Roots in* Ebrue, *&c. but in* Syriac, Arabick, *and* Etiopick *onely nine, all of one, and the ſame eſſence.*

I will inſtance *firſt* in thoſe that have the *firſt* and *third* radicall *quieſcent*: as אבא, now becauſe the *quieſcents* do change among themſelves all theſe following belong unto the ſame *root*, *viz.* אבי, יבה, יבו, יבא, ובה, ובו, ובא, אבה, אבו, אבא. *Secondly*, in thoſe that have the *ſecond* and *third quieſcent*, as, באא, unto which belong theſe following, *viz.* יבא, בוה, בוי, בוא, באה, באו, באי, ביה, ביו, בין.

Rule. 9. *The firſt and ſecond radicall quieſcent hath nine ſpeciall roots all of one and the ſame eſſence.*

Becauſe in the firſt and ſecond radicall there comes not that ה *quieſcent* which doth in the third radicall, it comes to paſſe that (as it was in *Syriac*, *Arabic*, and *Etiopic*, in the firſt and third, or ſecond and third radicall *quieſcent*,) here in *Ebrue*, *Calde*, *Samaritic*, *Syriac*, *Arabic*, and *Etiopic*, in the firſt & ſecond radicall *quieſcent* only theſe nine following, 1. יאב 2 אוב 3 איב 4 ואב 5 ויב 6 ויב 7 יאב 8 יוב 9 יוב.

Rule 10 *Where the third radicall is onely quieſcent there are onely foure ſpeciall roots, in Ebrue; in Syriac, Arabic and Etiopic only three all of one and the ſame eſſence*, viz.

1. בבא 2. בבו 3. בבי 4 בבה

Rule. 11. *Where either the firſt or ſecond radicall onely are quieſcent, there are onely three ſpeciall*

1. אבב 2. ובב 3. יבב 4. or 1. באב 2. ביב 3. ביב

Rule

Rule 12. *Where there is no quiescent letter in the first second or third radicall, there is onely one roote without any speciall roots of the same essence as* ל ט ש

Rule 13. *The quiescent letters changing their place (and the moveable retayning theirs) make a root of the neareſt kindered.*

As 1. אטב 2 וטב 3 יטב with טאב 2 טוב 3 טיב

2. טבא 2 טבו 3 טבי 4 טבה And

Which *roots* yee muſt not confound with theſe ten following

1. אבט 2 ובט 3 יבט 4 בוט 5 ביט 6 בטא

8 בטו 9 בטי 10 בטה

Which are among themſelves of the ſame affinity, that the firſt ten are among them ſelves, but I ſay the ſecond ten muſt not bee confound with the firſt, becauſe the moveable letters have changed their place.

Rule, 14. *Theſe quieſcent letters are naturally falling away in any of their roots.*

This rule (here in *Etymology*) though left away by all the Grammarians and Dixionary writers whatſoever, is very neceſſary; for if wee give that rule here at the *root*, then have we not need to ſet it down in *Analogy* either in Noune of Verbe: for this falling away is common both in Noune and Verbe. And herein is all the *anomalie* that they make, *viz.* When they are caſt away; for when they yee appeare in their changing, than the root is ſtill full and preſent, which is defective, if one or two *quieſcent* be caſt away. If they are *quieſcents* or moveable in their appearance, makes no *anomaly*; and the 12th. rule tells you, that ſeeing two radicalls ye may chooſe to put the *quieſcent* at the 1. 2. or 3 radicall without any ſenſible error.

Rule. 15.

Rule 15. *The roots of the 1. 2. or 3. radicall quiescent are of a neare kindred with the second and third the same.*

Because that according to the 13 rule the *quiescents* are easily and frequently cast away, two *non quiescent* letters onely remaining, the second of them is doubled or written twice, in place of that *quiescent*, so that the roots of the second *quiescent* more frequently, the others of the first and third *quiescent* sometimes do change with the roots of the second and third the same, in many tenses, persons, and genders, nay in whole orders: as for instance 1 קאם 2 קום 3 קים in the third and sixth order hath אתקומם and קממ, signifying no lesse, than that the root also is קמם not only קאם.

Rule. 16. *The roots in generall are of the same proportion betweene themselves, that their letters are betweene themselves.*

What all the Grammarians say, concerning those letters of the same organe (to wit, of the throat, lip, palat, tongue and teeth) that they do frequently interchange is true, and because roots do consist of letters and not of vowels, it comes to passe, that the roots do interchange in like manner: the effect being of the same nature with the cause.

Rule 17. *Some teeth letters easily become tongue letters, yet retayning their owne nature, different from that of those tong letters.*

The reason is, because these two instruments doe frequently and most constantly concurre unto the pronunciation of their ten letters, whereof five are more especiall teeth and thother five more especiall tongue letters. *Zayin* is many times changed into *d*, *sade* into *th*, *sin* into *t*, yet they doe retaine their nature, so that these *d*, *th* and *t* arising from

zayin

zayin, sade, and *sin* must bee distinguished from these letters *d, th* and *t* when they are naturall, and of their one stock.

Rule 18. *Such roots as have the 2 and 3 radicall one and the same, do frequently double the first, and put it between the 2 and 3.*

The reason of this transposition, as is conceived is for Euphony sake: as בעבע from בקבוק, ורזיר, גלגל, יבהב, דודר דודאים, גרגר, ברבר, סנסנה, מהמה, להלה, כלכל, כדכד, טאטא, קרקר, צנצן, צלצל, ערער, סנסן, סלסל, שעשע, שגשג, קשקש, קרקר, קצקץ, תעתע, תלתל, שרשר. and many other the like.

Rule 18. *Some roots take in certaine epenthetick letters, whereby they seeme not to bee any more of three radicall Letters onely, but of foure, five or sixe.*

As for instance 1. ר the letter *R*, the root is שבט *tsebeth* a *Scepter*, which is found with ר and י שרביט *Sarbith* whence is the Greek word ῥάβδος and סרעף, פסח and פרסח, whence is that falsly esteemed persian word *parasange* (or miles) &c. 2. the letter *L* the root is גמד *gm d* which we find thus חכה, טלופח שפח, ולעף זעף, גלמוד חלכה and חלכאים, שלאנן שאן, &c.

3. *N.* the root is סור *sur* but doth assume *n*, as בסנורים *bassanverim* in *Gen* 19. 11. 2 *Reg.* 6. 18.

4. *M.* the root is סדר but assumes *m* as סמדר in *Cant.* 2. 13. 15. 5. The three *quiescents* are frequently inserted after the second or third radicall as דרכנים, פחיונך, סנפיר, גלמוד, אלגביש, טלופח, in *Arabic*, רחים, בתאב, הזמאן, with divers others.

Rule 20.

Rule 20. *Some roots seeme to be of more than three letters, whereas the fault is in the letters.*

As ברלח instead of ברזל *Gen* 2. 12. *Num.* 11. 7. חפרע instead of הפרע *Ier.* 44. 30. צפנת פענח instead of פאנח *Gen.* 41. 45. חדקל instead of דדגל *Gen* 2. 14.

Rule 21. *Some roots seeming to have more letters than three are easily (by many wayes) reduced to that number.*

As אבנט *a band*, in *Iby* the Latines *balteus* nine times extant in the *Ebrue Bible* hath the root בנט. instead of בנד *band* by the *Arabians*, a rope, cable, cord, שלהב hath the root להב a *flame*; thus שחלף, סגלגל, סריק, שיצי, שעבר, &c.

Rule 22. *Some words are compounded of two or three roots together.*

As שנהבים compounded from שנן *teeth* and הבב an *Elefant*, 1 *Reg.* 10. 22. 2 *Chr.* 9. 21. בלעדי from בל and אחדנריאעזרי *Dan.* 3. 5. from אר and גר and so in all other dialects.

An observation for Etymology.

ALl these rules will be a great deal clearer made out by the insuing dixionary. And therefore I beseech the courteous and gentle Reader not to judge upon halfe done worke. For the chiefest reason, why we cannot see that more perfect unity and identitie, (which is given us by Metafisick) of these dialects, and that they are no otherwise divers tongues than Eolic, Attic, Doric, Jonic are divers from the Greec, is because neither the Grammar nor the Dictionary were ever made to joyne them, except in the Grammar of *Lud. de Dieu*, *Anno* 1626.

Mr.

Mr. *Gerhard* the yeare past. In the Dictionaries, only that excellently learned *Schindler* in his *Pentaglotton* (given out after his death 1612.) made up long before the smatterings in that kinde of Rapheleng in his *Arabic Dictionary Anno* 1613. and of *Calasius* in his *Ebrue concordance* 1621. And I doubt not, that when hereafter many excellent wits doe fall upon such generall Grammars and Dixionaris or Lexicis, they will make a great deale better worke, than ever hetherto is dreamed of. The said Mr. *Gerhard* is now about such a Dictionary. And I hope, that (besides him) I shall give some further light, and perhaps open a doore, where no body did expect one; beseeching onely in the meane time my Reader, to helpe and assist me with whatsoever hee is able, assuring him, he shall finde me a thankfull man.

Analogy or the second part of Etymology.

Rule 1. *From each of these* 8000 *roots may bee derived all sorts of words, of whatsoever part of speech.*

BEcause that every speech may bee the better understood and considered, the art of Grammar doth divide all speeches into certaine parts, in some tongues more, in some lesse, according to the greater or lesse variety of the terminations in every tongue. For the lesse variety of the terminations of words there is in a tongue, the fewer parts of speech in that tongue, and the greater variety, the more. That tongue which hath the fewest parts of speech is the most perfect, and that which hath the most, lesse perfect. The parts of speech in this primitive tongue is by all set downe and made too many, there being onely two, *viz.* a *Noune* and *Verbe*, the greatest part of them have also made particles as the third part. Other 8 parts, some (but very

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unreasonably) have made nine, and that ninth only for one letter sake: as if it were to bee conceaved that one letter could make a ninth part of speech; for then there would bee nineteen, eight ordinary, and eleven extraordinary for those several Letters ה נ ו ל ב א ת י ש ר for if the ה (one letter of these eleven) be worthy to make a part of speech, all the rest may bee worthy also. Yet more specially of that in the second rule. Here it is enough to observe that any kinde of word whatsoever, none excepted, comes from a root, seeing that the root it selfe never stands in any booke, as the root, but the words descending from the roots. This first rule of *Analogy* shewes us likewise, by what liberty, and yet with a regularity, words may be multiplied, to wit, (as wee say in Latine and Greek, *Analogicè*,) according to *analogy*, the right whereof is to forme words in a decent way; For otherwise if there were not such lawfulnesse, then wee might never make bold to forme any new word in this orientall primitive tongue, where wee had none before. As for instance. In *Ebrue* I may make a verbe of any person and tense, although wee have it not in the *Ebrue* Bible. And that is demonstrable *a priori* by this first rule, and *a posteriori* by the practise of the *Jewes*, who have made many Nounes and Verbs not extant in the Bible, which they never could have done, if it were not lawfull. And thus all the tongues become more full and copious. Secondly, it is practised by the *Iewes* in the *Caldie* translation, in the *Talmud*, in all *Rabbinicall* bookes; so that it is a meere fancy to call those formed Nounes and Verbs, wee finde with the *rabbines*, and not in the *Ebrue Bible*, *rabbinicall* words, and *rabbinismes* or *Talmudicall words*, and *Talmudicismes*. Thirdly, the same is done by the *Syrians Arabians*, and *Ethopians*, who have many *Nounes* and *Verbs*, which are not in the *Ebrue Bible*. Rule 2.

Rule 2. *This the simplest tongue hath onely a Noune and Verbe, and no more parts of speech.*

As God is the singlenesse and uncompoundednesse it selfe, so it is no wonder that his tongue, which hee (by reason) gave unto *Adam*, is the most simple and least compounded tongue. Neither can any tongue be brought to a greater singlenesse, than this, which hath the greatest, to wit, onely two parts of speech according to nature it selfe, which goes almost constantly upon a division of two, in an opposite way. One part cannot make up a whole story, discourse, description, or poem; but Noune and Verbe, (taken in that sense as here) may. For here in *Analogy* we consider them for the most part only with relation to their terminations, not significations. Therefore notwithstanding the *Greecks* and *Latines* have made 8 or 9 parts, and some Grammarians in this tongue have unreasonably followed them; yet the *Arabians* and *Jewes* in their Grammars have the neareſt way, that they could finde, and that is a *Noune*, a *Verbe*, and a *participle*. I confesse, a threefould distinction is frequently used in nature, by the third to jovne or separate the better the opposites; as *Comenius* goes much upon that ground: And so in *Logic* in every proposition wee have a *Noune*, and *Verbe*, and the *Copulative*, so that considering the nature of speeches, they go upon a *Noune*, *Verbe* and *Participles* as *Copulations*. Yet because here wee consider them not *logically* nor *rhetorically*, neither *Syntactically*, or *poetically*, therefore when all the *Nounes* and *Participles* may bee coucht as one part, as they are one by termination onely, and that both *Nounes* and *Participles* are unvariable, and thereby a more compendious way may bee found for *Syntax*, I thinke not, that I have done amisse, in leaving away the third part, being

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in outward shew all one the *Nounes* in all tongues becomming *adverbs*, and here, because *undeclinable*, also *prepositions*, *conjunctions*, and *interjections*, to shew that singlenesse, (whereunto the *Arabians* and *Jewes* came very neere) to bee yet more single, and that without any hurt to them, remembring that saying of the *Jewes*; *before all things let a Master teach his Disciples the neerest way.* And as the *Syntax* by many excellent men is already brought to a more compendious way by this trinity of the parts of speech in *analogy* (whereas *Buxtorf* hath 22 Chapters in *Syntax*, because built upon those 8 parts a *Noun*, *Verbe*, *Pronoun*, *Participle*, *Adverb*, *Preposition*, *Conjunction* and *Interjection*, and *Hottinger* hath 12 Chapters with an Appendix of three speciall *anomalies* in the *Ebrue Syntax*, printed 1647. at *Zurich* in 8° and many others of that stuffe) so is it certaine that it may bee brought into a neerer way by cutting away the *third part*, and making it all one with the first which is generally for *Ebrew*, *Samaritic*, *Calde*, *Syriac*, *Arabic* and *Ethiopic*; whereof I have given (the yeare past, *viz.* 1647.) The proofe in that little English Grammer, and shall shew it in the following *Syntax*.

A *Noun* is defined by all the *Logicians*, (and that very exactly), to bee a word of no tense or time, yet with capacity of any tense, as *present*, *preter*, or *future*. Those *Nounes* that are *substantive Nounes*, as a *Bench*, *Stoole*, *House*, *Mouse*, *Man*, *Wife*, *Woman*, *Table* or *Cloath* are all without a notion of *Tense*, *The adjectives* also, have yet a capacity of an *Adverbe*, as *well*, *good*, *ill*, *base*, *right just*, *&c.* But the *Nounes* of action as, *drinking*, *sleeping*, *walking*, *&c.* *drinke*, *sleepe*, *walke*, *&c.* Have the capacity of any *tense* of a *Verbe*; whence they are surnamed *participles*, as *participating of the signification of a Verbe by way of*

those three tenses. But about a *Nowne* and all the differences of *Nownes* as the *significations*, &c. must be spoken in a *generall Grammer*, which things you may take out of other Authors, and ye in the meane while here presupposed.

A *Verb* cannot be without the signification of a time *present, preter,* or *future*. And thereby it is distinguished from a *Nowne*, and the *Nowne* from a *Verbe*. So that as in nature there is only the *Masculine* and *Feminine sex*, each having its difference, *Androginus* being a mishape in nature, so here these two *sexes* a *Nown* and *Verbe*.

Rule 3. *Both have two Genders, Masc. and Feminine.*

This rule is generall for all tongues in the *application*, though not in the *termination*. For instance, *hee writes*, *shee writes*, the first is *Masculine*, the other *Feminine*, and yet there is no difference in *termination*. Even so in this Orientall tongue (to speake the truth) there is no more difference betwixt Masculine and Feminine in Verbs, then there is with us; In the Preterense (of *Ebrue* and *Calde*) the third person both *Masculine* and *Feminine* are the same; for wheresoever you finde קטל written with ה *paragogick* it is *Masculine*, and when it is with ה *formative* it is *Feminine*. Now who is able (at the first aspect) to see into the heart of that ה whither it bee *paragogic*, and *superfluous*, or formative and necessary. The second person Masculine and Feminine have both but one letter as קטלת. The first both but one termination, *viz.* קטלתי and is therefore called common, which doth not detract any thing from what I say; for the common gender includes both *Masculine* and *Feminine* under one termination. So likewise is the *first* and *third plurall* in *Ebrue* as קטלנו, קטלו, and the *second plurall* in *Calde* and *Syriac* as קטלתון. Therefore the

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Maſculine and *Feminine gender* in *Verbs* is to bee underſtood rather for *application* then *termination*, yet by the *pricks* (whereof I ſhall ſpeake in the Appendix) there is I confeſſe more difference made, but in common ſpeech there is not halfe ſo much difference made as is conceaved, as for inſtance when תשמר is written with pricks the *Maſculine* is *tathaſh* the Feminine *tathaſt*, but in common ſpeech whither it be to *man* or *woman* it is pronounced only *tathaſt*: It being cleare enough to the eye wither it be a man or woman that is ſpoken to. Alſo in the Nounes it is the ſame, as *Malkeka*, thy King (to a man) and *Malkek*, thy King (to a Woman) yet both are commonly expreſſed onely *Malkek*. And this diſtinction in dead things, as *Sun*, *Moone*, *Soule*, *Day*, *Night*, &c. is not materiall, for it will not alter the ſence at all whither yea put them in the *Maſculine* or *Feminine*. And hence it is that there are ſo many exceptions about it, ſo that in *Buxtorfs Theſaurus* yee have no leſſe then 6 or 8 pages full of rules and exceptions about the gender. And in living things onely *men* and *women* are of that worth, to be accuratly diſtinguiſhed, all the reſt deſerve not that honour. And againe that muſt bee a filly braine, which (underſtanding the ſenſe of the Nounes) ſhould not bee able to know whither the Verbe be *Maſculine* or *Feminine*, whereas if it ſpeaks of a *woman*, it cannot but be *Feminine*, and of a *man*, *Maſculine*. Yet for the moſt part every *Noune* and *Verbe* that ends upon the *third radicall* is *Maſculine*. A *common gender* and a *neuter* are without neid, this excludes and that includes both.

Rule 4. *There is neither Active nor Paſſive extant.*

I confeſſe it is otherwiſe laid downe by all the Grammarians that have written of theſe Dialects,

except *Samaritic*, whereof wee have no Grammar neceſſary: in all the reſt this is laid downe as very neceſſary. Nor do I deny it to bee naturall, but that in this tongue there is a certaine termination and changing of Conſonants for it, that I deny. And the reaſon is, becauſe it is ſo naturally ſenſible unto every one to feele, whither hee gives or receaves blowes, whither he ſmites or is ſmitten. So that if wee onely know the ſignification of the *Verbs* and *Nounes*, *reaſon*, *nature*, the *antecedent* and *conſequence*, will eaſily ſhew whither *Active* or *Paſſive* muſt bee underſtood, although there be no diſtinction at all for it. Yet in the Appendix, when wee come to ſpeake of accidentall things in this tongue, there wee ſhall have ſome more trouble, becauſe we cannot be contented with eaſe, and that which is ſufficient in our tongues for the very children (as thoſe that have not ſuch a great quickneſſe of reaſon and underſtanding) will not bee ſufficient for our high learned great Schollers, but they muſt have (beſides the Sun) ſome petty little candles with them in their hand for feare they might miſſe the *Exchange*, *Church*, or *Tavern* at noone day. Or as if their legs would not ſerve them well enough to go abroad, but they muſt have go-carts (whereby children learn to walke,) with them in the ſtreet, for feare of falling. I cannot give a better compariſon of the madneſſe of all the Grammarians, when they (forgetting their and our own naturall ſtrength in ſuch triffles) make ſuch a great matter to finde out, whither the *Noun* and *Verbe* bee of an *active*, or *paſſive ſignification*, as if nature had not made diſtinction enough to know whither a man carry, or is carried. And why ſhould nature have beene ſo provident by the ſenſes of every man to diſtinguiſh betweene *active* and *paſſive*, and yet that to bee eſteemed nothing, except

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it have a ſpeciall termination or punctation all along.

Rule 5. *There are no moods in this tongue.*

I deny not that there are in tongues an *indicative, ſubjunctive, optative, potentiall, imperative* (and by all ſuperfluouſly added *infinitive*) yet as the moſt Latine Grammars extant did reject the old way of the former Latine Grammars (who did imitate and follow the ſteps of the Greec Grammars, yet without reaſon) in leaving away the optative and potentiall mood, becauſe of the ſame termination with the *ſubjunctive*, (as in Engliſh I teach, the *indicative*, that I teach or might teach: the *optative*, when I teach the *potentiall*, the Verbe *teach* remaining without diſtinction in reſpect of theſe three moods,) ſo here in this orientall tongue the *ſubjunctive* muſt be taken away, becauſe no ſpeciall *termination* for it here. The *imperative* (as in all other tongues) leaves the expreſſions of *i, he, we, they*, as unnaturall and unreaſonable in commands, being don only to the ſecond perſon, one or more; Which unity is uncapable of diſtinction, and leſſe, to be an accidentall manner, or mood. And is therefore by me cald *the commanding preſent*; and referred to the tenſes. The *Infinitive* is in all tongues a Noun; as in Engliſh, (*an*) act, (*to*) act, in this orientall tongue מות *mori, mors*. to die, a death.

So then there remaines onely one free mood, *viz.* the *indicative*: yet when there is no more but one, you neede not give unto it a title, (the titles for the moſt part being given for diſtinction ſake) nor call it a mood; as wee uſe not ordinarily the number *one, two, three*, in things but one in nature, as *Sun, Moone, World*, or *Matter*, a *Booke*, a *Pen*; &c. ſaying one, when there are either more, or ſuppoſed to be more; *one God, one Booke*. Hereby gaining a ſhor-

ter way towards our purpose by cutting of that whole long *street* cald *mood*, wee fall directly into the next *street* cald *tenses*.

Rule 6. *Tenses or times are only three; present, future and preter.*

The present or first position of a time in nature is either commanding some body, or declaring. Which cannot bee but to the second person onely, one or more this is of three persons expressed either by the *future* or *preter*, or by the *Noune agent* with the *verbe substantive*. The *future* hath its *temporall distinction* by the *first* or *third radicall* of the 1. 2. or 3. *personall Nounes* singular or plurall, prefixed before the root. The terminations of the *present* remaining here, because it gives the being unto the *future*. The first of both numbers, the second masculine singular and the third singular ends upon the third radicall. The second Feminine singular here as in the present, upon *y*, the 2 and 3 masculine as the second masculine plurall in the present upon *u*. The second and third feminine plurall as the second feminine plurall upon *n*. The preter (under which is comprised *imperfect* and *pluſperfect*) as nicer distinctions of the time past, the perfect expressing both sufficiently, because reason will distinguish, where the eye reaches not, either for want of a distinct object, or defect of its power. In *Syriac*, most frequent, in other dialects now and then the *preter* with the *Verbe substantive* makes the *pluſperfect*, and the *Noune agent* with the *Verbe substantive*, the *imperfect*. Yet such a constancy is not here to be expected or that the *imperfect* may be *pluſperfect*, or both to have that *verbe substantive* onely for fashion, as a certaine *emphaticall* confirmation of the thing past, as *sufficient* or its 1. or 3. radicall by the *Arabians* before the future, a certaine emphaticall

call confirmation of the thing comming. The termination in hath is *t* in all the singular of all persons and genders except the third Masculine which ends upon the third radicall; the second Feminine doth frequently put before the affix personall letter a *y* paragogic, as in *Ebrue* there is in the 2. singular. The third plurall hath an *n* in both genders, (the third radicall of מְאֹד, מְאֹד, מְאֹד signifying *two or more*) which *n* hath bin already in the present and future. The second plurall hath *t* as in singular with that *paragogic m* from מָה in Masculine by *Ebrue* and *Arabic*, and in the rest of the dialects with *n* the Feminine with *n* from מָה throughout. Whereby *Calde*, *Syriac*, and *Ethiopic* takes away that distinction betweene Masculine and Feminine, as we have also examples in the *Ebrue Bible*, *m* for the Feminine and *n* for Masculine. The first plurall with the last syllable נוּ from נוּנוּ *nakhnu*, *we*. All these Letters and Syllables put behinde the root.

Rule 7. *As persons are three, 1. 2. 3. So numbers are only two, singular and plurall.*

There are ten or 12 *personall*, and as many *numerall Nounes*, the catalogue whereof ought not to be set downe in the Grammar, because what can be said of them must be done in the Dictionary (under their proper roots) which hetherto hath not being observed, and thereby the Grammarians become big and confused by *heterogeneall* and *superfluous things*. The *personall Nounes* are otherwise *cald Pronounes*, and have made almost (by all Authors) a seperate part of speech. Which if according to reason, why was not the same done for the *numerall Nouns*, viz. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 100. 1000. Person and Number, numbred and person having the same right in a *Noune* and *Verbe*. And if the *Nounes* of person make up a

part of ſpeech, then the Nounes of Numbers ſhould do it likewiſe, and then there would bee made 19, (for one being added unto the 19, I ſpake of before, 20) Or if the numerall Nounes make no part of ſpeech, (*as no Grammarians have allotted to them*) the perſonall Nounes make none neither, the former being juſtly left away by all, the laſt by many. Here in *Analegy* they are both to bee made mention of ſo farforth as there come any certaine ſeverall letters from them, to ſerve in their ſtead retaining the ſignification of the whole word. And that ſhall be done in the following rules of letters. So that we ſee, the Nouns do not onely denote the third perſon (be they perſonall, proper, or appellative, as Grammarians conceave) but alſo the firſt perſon, if the ſpeaker ſpeakes of himſelfe, as there are in all tongues infinite examples of; or the ſecond, ſpeaking to ſome other preſent or abſent ſuppoſed to be preſent, whereof as many examples may be ſhewen.

That the *preſent commanding*, otherwiſe cald the *imperative*, is onely found in the ſecond perſon, I ſaid before; and that all the three perſons of the *preſent declaring* were made good by other wayes in the *future* and *preter*, (an extravagant way from all *Europe*) or by our wayes in the *Noun agent* with the *Verbe ſubſtantive*, I ſaid alſo: and that *future* and *pretertenſe* have their three full perſons; it being without loſſe or gaine whither yee begin from the firſt, and ſo goe through the ſecond unto the third (as for the moſt part the Grammarians ſet in the future) or from the third; and ſo paſſing through the ſecond unto the firſt, (as for the moſt part Grammarians ſet in the preter) or whither you begin both alike from the firſt, or third; or change it ſo, that yee begin the future from the third, (as, ſome did,) and the preterrenſe from the firſt

as others, for that, or this order, will not alter the case.

Of the *numbers* there is more worke, *viz.* whether there bee not three numbers also, as well as three persons, *viz.* *singular*, *plurall*, and *duall*, (as all the Authors affirme) I answer no, 1. Because onely one and the same letter serves for the *duall*, that doth for the *plurall*, it being one and the same *numerall Noune*, *viz.* שְׁנַיִם שְׁנֵי שְׁנָא, which signifies *two*, or *more* from whence the third radicall being cut off is imployed instead of the whole word to forme the *duall* and *plurall*. 2. Because that in the very *personall Nounes* there are none distinct for the *duall* and *plurall*, in the second or third person. 3. *Ebrue*, *Calde*, *Samaritic* and *Syriac* with *Etiopic*, have it not in *Verbs*. 4. *Syriac*, *Samaritic* and *Etiopic* have it not in *Nounes*. 5. Because the same letters, which in *Arabic* make the *duall* in *Nounes* and *Verbs*, makes the *plurall* in *Ebrue*, *Calde*, &c. 6. Because there is onely *singular* and *plurall* in the most of our *European* tongues, *Greec* seeming to have the *duall*, but the examples are so few in respect of the *plurall*, that you will say it is either superfluous or ridiculous. The *n*, which in *Arabic* is joyned unto ים and in Greec to *o*, or *on*, is *paragogic*.

Rule 8. *Masculines are for the most part the Names of*, 1. *Men*. 2. *People*, 3. *Mountaines*, *Rivers*. 6. *Moneths*.

The names are either *proper*, or *appellative*, therefore wee understand here not onely the *proper*, but also the *appellative* names of *Men*, &c. 1. Men as *Adam*, *Cayin*, *Hebel*, *Set*. *A King*, *A Duke*, *A Prince*, *A Freeborne*, *A Slave*. 2. An *Ægyptian*, *Ebrue German*, *Frenchman*, *Spaniard*. 3. *Carmel*, *Hor* הר by way of Excellency knowne only by the *appellative name*, the Mountaine, for that signifies the

name *Hor*, from whence the Greec ὄρος signifying a Mountaine. 4. *Fiſón, Gihún, Degel*, or *Degel*, or *Hiddegel*, and *Frât*, (not *Euſrât*) the foure rivers in Paradiſe, or Garden of pleaſure. 5. Beginning from *Marchesiſan* or Abîb, *April* Ayir (others reade iyyar, but falſly) or Avir, whence our name *April* in the Bible ſirnamed ſiv. 1. *Reg.* 6. 1. *May* ſhivân. *June* tammûs a name onely occurrent by the rabbines taken from the Latine name *Junius* by putting *i* for *e*, and *ni* in *m*, miſtaken in their writings and copies. *July*, Ab. *Auguſt*. Elûl. *September* Etanîm, or Tiſri. *October* Bul, Mercheſhvân. *November* Kiſleu. *December* Thebet. *January* Shâth. *February*. Adâr.

Rule 9. *Feminines are for the moſt part the names of* 1. *Women*, 2. *Countries*, 3. *Cities*, 4. *Any oppoſite part of the World, or things.*

1. Women, Havva, Ada, Zilla, Naamah, Noemi, Rut, Rahel, Leah, Bilha, Zilfah, Sharah, Ribqah. Hannah or Johanna, or Anna. Fninnah or Margret, &c. Wife, Mother, Daughter, Queene, Princes, Midwife, concubine, &c. 2. Egipt, or Miſr. Perſia, or Fars, Media, or Midyan, Arabia. 3. Babel, Kharân, Somrôn or Samaria, Yrikho. 4. The oppoſite parts of the *World*, South and North, Eaſt and Weſt, of things. two hands, feet, legs, ſhouldiers, armes, eares, eyes, knees, cheeks.

Yet ſome of them are to bee found in Maſculine alſo.

Rule 10. *By termination, any words ending in the third Radicall are Maſculine.*

Except

Except יד, יום, עיר, רחם, גב, עין, דעת, בר, יחד, עור, מטה, מחנה, שמנה, נפה, אמעה, יד, בגד, לחי, שבע, אזרח, דוד, מצח, עז, שלו, שדה, חבל, שגל, רחל, נעל, אויל, דוך, בוך, אבן, בתם, עצם, אם, חבל, שאול, רגל, יובל, נמל, ימין, נרן, בטן, אחון, אוזן, אבן, תחומים, פעמים, נפן, עין, שן, חדון, נקן, ארין, צפון, צאן, חשע, שבע, ארבע, טום, חמש, קדך, לשון, שוק, אדא, כנף, ציט, אצבע, גרגן, אזרוע, חמיר, סיר, נבד, עשר, בואר, אשר or אשוו, פיל גש, עדש, עיש, צפור, ציר, חצר, גוד, חער, פת. שש, חמש, שלש, נפש, אש, שמש, ברש, דלת, נחשח, קשת, אות, עת, מלת

All these I have taken out of that excellent learned Mr. *Buxtorf* his great Grammaticall treasure *p.* 73. 74. 75. 76. 77. 78. (Whereof the most part are of *both genders*, and many of them onely *feminine*. The reason whereof leyes in the two rules going before. The significations of them you may finde there, or in any Dixionary. I was therefore so large with them, because the same holds in *Calde*, *Semeritic*, *Syriac*, *Arabic* and *Etiopic*. Nay of all these you will finde the most part in *Arabic* (which Dialect of all these six is unto us the best known, because the fullest of books) *first* agreeing in the same gender with *Ebrue*. *secondly* in the same variation of the genders, *thirdly*, not onely generally in other words, besides these occurrent in Scripsure, but even in all these reckoned

ed up, there being not one of them not to be found in the *Arabic* tongue, (as yee call it,) or Dialect. And further if that the other words which are ordinarily *Masculine* and ending upon the third radicall, should be found in *Arabic*, *Syriac* and *Ethiopic* at a variance from the *Masculine* towards the *Feminine*, as there are many, that you may wonder the lesse at it, having in the *Ebrew* Bible it selfe the same variation. *Finally*, that yee learne hence, not to stand so highly amazed at the frequency of these and other excepted words, nor thinke, that you dare or cannot go without stumbling through the *Ebrue Bible* or whatsoever, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Ethiopic* books because of this great block, but rather learne hence to judge, that even this multitude of exceptions demolisshes that distinction of *Masculine* and *Feminine*, and these two great Mountaines of *Grizzim* (not *Gerizzim*, or *Garizzim*) *Deut.* 11:29. 27:12. *Ios.* 8:33 *Jid.* 9.7. and *Ebâl*, *Deut.* 11:29. 27:4-13. *Ios.* 8:30-33 upon which formerly it seemed the blessing and curse were put by the former Grammarians.

Rule 11. *Feminine hath a* ת *after the Root in singular and the Letter of the plurall, and sometimes by accident an* ה *quiescent.*

In these the ת is servile, and not radicall; and yet this servile is not constantly *Feminine* neither, partly in singular as פרות, רמות partly in plurall, as אבות; and all the infinitives with the third radicall אוה or ג are many times Masculine: and yet is that ת servile, and they are also otherwise frequently *Feminine*. So also ending on a ה *quiescent*; as the same word פרות before, written with ה, פרוה, item, מורה, מקשה צבה, שרש, מאוה, רצפה, חלבה, because all these end on the third radicall ה *quiescent* by accident in place of the third radicall;

call ן, which is cleare in צבאות, ורבאים, and severall others. Now because it is so full of difficulty, to distinguish ן servile from the ן radicall, and also ן servile from the ן radicall, and the ן and ן *paragogic*, (being then for the most part Masculine both in Verbs and Nounes,) from the ן and ן *necessary* and *formative*, these distinctions being so full of difficulties, that not onely the greatest Grammarians of the Christians, (but all the greatest Masters of Yishrael, among whom the Massoretes are by no meanes of the least ranke) did so frequently stumble at, that it is a wonder to behold; and observed partly by some others of them, and partly by the Christians, and there are dayly many discoveries more about such mishaps. And why should wee chide and trouble young Schollars, when they did not know the distinction, or that they should know it, or else go no further. That hath bin the crosses, and exceeding great stumbling-blocks, which those blockheads the Jewish Masters did lay in the way for themselves and us; and yet their authority is so highly cried up. The same is true (in *Syriac* and *Calde*) of the words ending in אוהון naturall or accidentall, of a hard taske to be demonstrated, and proved to be this and not that. And God be praised, who raises us out of the dust, by opening unto us the eyes of the vanity of this terrible businesse, and Babel. And I hope, I shall have hereafter in some Latine books fuller and larger occasion, to answer unto severall doubts arising in Scripture, & elsewhere by not greatly regarding the *Masculine* and *Feminine Gender*, which I will gladly performe, if God will spare mee my life, and great learned men will bee pleased in the meane time to set themselves on that labour, as to seeke together all the doubts, which either are allready

made

made in the behalfe of the Gender, or themselves might bee able to make, so that sparing that labour (which otherwise I could performe as well as they) I finding it ready and done unto my hand, may the easier go through the resolutions thereof.

Rule 12. *Any of the Letters* וי ה *are for the most part the note of the plurall number.*

This rule is to be understood to hould. 1. In the *dualls*, which as we said before appertains to the plurall.) 2. Both in *Masculine* and *Feminine* as well of *Nounes* as *Verbs*. 3. Both in *preſent*, *future* and *preter*. 4. With or without the *affixes* following. 5. That they are frequently caſt away in all theſe *Dialects*, as I ſaid in the 14 rule of *Etymology*. And than in books without poynts there is no difference betweene ſingular and plurall, whence is to be ſeen, that that diſtinction is not ſo conſtantly obſerved in this tongue, as wee imagine. And therefore wee muſt go higher, to wit, unto reaſon (led by the *ſignification of the word*, the *Syntax*, *Retoric*, *Logic*, *Fiſic* and *Metaphiſic*.) And if you thinke to ſhun it here or there, yet you muſt reſolve ſome time or other to ſtep forward thereunto by your owa reaſonable ſtrength, becauſe all theſe letters will faile you in many particulars. And is it not better to do that willingly, which otherwiſe you will be forced unto; and to do it quickly, when it is ſo that you muſt do it, not being able to avoid it, and when yee have done it, will give you a great joy? *viz.* that yee are rid of that infinite toyle of the pricks and poynts, whereupon you ſet your hope as upon that which would lead you through all difficulties and doubts, though as yet they never performed any ſuch thing in matters of conſequence, (where your reaſon could not have led you thorough without them) but only in eaſy things, where reaſon would have done

you,

you as good ſervice, and that with as much eaſe too; But if it bee ſo that yee did never (and as yet are loath to) try your reaſon, nor will grant that thoſe (which have done, and do uſe theirs,) can ſee as much nay more with reaſon (though without theſe pricks) than you without it (though having them.) I ſay plainly, you are no reaſonable Creature.

Therefore theſe following Noumes יְהוָה, יְהוִה, יְהוֹה, יְהוִי, יְהוֹי, יְהוָי, יְהוֹיִ, יְהוָיִ, יְהוִיִ, יְהוֹיִי, יְהוָיִי, יְהוִיִי, יְהוֹיִיִ, יְהוָיִיִ, יְהוִיִיִ are ordinarily *pherell* (and ſo without *anomaly*) and ſo *Aquilas* (in his *Calde Pareſhaſe*) rendets them. And yet *Raſe* or *R. Simon Yarkhi* takes them all for *ſingular* with a *yod ſuperfluous*, as hee writes upon the word יְהוִיִי, *Eſ.* 20:14. which is with a ' *movable*, becauſe the letter before it (as it is alſo in all thother Noumes) hath a *fatah* ſounding, *ay*: And ſo *Buxtorf* hath it in his Grammar and Concordance; yet in his great Bible, as alſo in the King of *Spains* Bible, with the interlineary tranſlation of *Pagninus* the letter before it hath a *zere e*, whereby that ' comes to bee quieſcent: the *Maſoretic* note ל, *viz.* אל, that it is not found in Scripture any more is true, whither yee poynt it with *fatah* or *zere*. Therefore I pray anſwer mee to one queſtion: doe you thinke, that the Bible is now utterly ſpoyled, becauſe it hath a *zere* and not a *fatah*? if you do, then let all *Buxtorfs*, the *Kings of Spaines Bible* and many other Editions, (which I doubt, will not have obſerved this *fatah*) be burned, nay if yee will be ſo zealous, and punctuall, we ſhall not leave one *Bible* in all the World, which would bee the ruine both of *Jewes* and *Chriſtians*. Or if you thinke, that you cannot underſtand that place, except it be pointed with a *fatah*, who doe you thinke is in the right

Aquilas

Aquilas or *Rase*, *Buxtorf* or *Aben Esra*, for hee will also have them for the most part to bee singular, which hee makes very plaine by shewing that the word שדי *Shaday* is joyned with ך *bo* an *affix singular* in the 90, *Psa.* 12. *vers* and that by that generall Grammar rule, אהוי *quiescent*, doe alter among themselves without changing either *the Root*, *signification*, or *forme of the word*, *whither singular* or *plurall*, *&c:*

Now if others as *Rase* say, it is a *yod formative* and not *superfluous*, they have as much reason. And besides יהוה and אלוה (the first word in the first *Psal.* in *Ebrue*, and *Calde*) in *Arabic* are both pricked with a *fatah*, and is set by all the *Arabic* Grammarians for the *singular feminine*, vix. *A blessing*, *goodnesse*, *felicity*, *prosperity*, And where is than that silly observation of a *Ebrisme*, *blessednesses* in the *plurall*. So rendred by men, that are not throughly grounded in this Orientall tongue, but sing and prate like Parats, never learning well that which they were taught; So that you may see either of these three letters are the note of the plurall, yet with this caution, 1. That you must not bee punctuall upon the poynts. 2. That yee must not bee punctuall in saying it is either the *plurall* or *singular*, when יה is added. Whither it bee a *superfluous* or *formative* יה, and finally, whither it bee the *third Radicall*, or (that being cast away) the *yod* servile: but rather bee content: 1. To reade it as it pleaseth you. 2. To understand it in either *number*, *singular* or *plurall*: and if the sense wil clearly have it, to be *singular*, then let it be so, if *plurall*, then let it be plurall, and that will make an end of many thousands of questions and disputes, or endlesse doubts.

Rule 13.

Rule 13. ן *is for the most part (and ם also sometimes) put after* א *formative or superfluous in singular ; and plurall.*

This ן is constant in *Calde, Syriac, Arabic* and *Ethiopic*, in the duall and plurall number ; but in the *Ebrue* the ם is more frequent, as אומים, אחרים, חשוים, with divers others ; yet many times you shall finde them in the *Ebrue Bible* with ן even as they are in the other *Dialects*, as for example אחרין, אוין, חשוין, and compounded as בנימין *Benyamyn* a Sonne of old age, *Gen.* 35 : 16. as it is expreſt *Gen.* 37 : 3. צוען, רצין, עיין, מלכין, מרין, שכמין.

This *paragogic* ן is therefore. 1. After י in the *duall*, and *Plurall* of Nounes, 2. After ו in the plurall of *Verbs* whither *preſent*, *future* or *preter* : and in the Arabic after ו *formative* of the plurall as well in Nounes as Verbs as רגלון *Ragilún* men. 3. After א in the duall Number of Nounes and Verbs in the *preſent* (or *imperative* Mood) and *future Tenſe* of *Arabic*. 4. After י in the ſingular *preſent* and *future*.

ם Is onely in the Noune *duall* and *Plurall* (ending in י)in the Ebrue Dialect;Now becauſe theſe *mems* & *nuns* are only additions,it makes no *anomaly*,when they are left out in any of the Dialects:but on the contrary the *irregularity* lies in theſe ſuperfluities, and the *regularity* or *Analogy* in taking them away, as they are moſt commonly but not alwayes (in ſuch Nounes as follow a Noune of relation to the forgoing) in *Ebrue*, and *Calde* : but indeed in *Syriac* and *Arabic* it is not conſidered, as being eſteemed an unneceſſary obſervation. And ſo wee have in Ebrue שנים עשר or שתים עשרה *twelve* ; the *Mem* remaining in the former word *two* whereunto *ten* hath relation to make up *twelve*, hereunto are to bee re-

ferred

ſerued two perſonall Nounes, viz. הוּא *thou* and הִיא *thee*, which haue in the plurall Maſculine הֵם, Feminine הֵן *you*, Maſculine הֵם Feminine הֵן *they* or *both*, with an ן paragogic הֵמָּה *hemmah* הֵנָּה *hennah* (and alſo *hinneh*) *looke them there*: yet in *Calde*, *Syriac* and *Arabic*, nay alſo in *Ebrew* this diſtinction of gender is not obſerved by *mem* and *nun*; *mem* being now and then found in Feminine, and *nun* in *Maſculine*. The reaſon is becauſe they are onely additionall letters and not *formatives* of the gender, for the diſtinction thereof is not obſerved ſo ſtrictly in this tongue.

Rule. 14. *In place of the plurall number (as in all tongues, ſo in this oriental) the collective ſingular are uſed.*

The collective Nounes and *Speeches*, to wit, when the ſingular Noune or Verbe is put for the plurall, are naturall in all tongues. And are either in the ſame tongue, or in tranſlations into any other tongue, rendered by the plurall. As for inſtance. *Worke* Gen. 2. 2. in the new Teſtament *workes*, Ebr 4. 4. and againe the ſingular *Pſa.* 95. 9. in the new Teſtament, *workes* Ebr. 3. 9. *Him the people* Exod. 7. 8. the Lxx, and Acts 7. 34. *them ſoule* Gen. 12. 5. Lxx *every ſoule*, *dweller* Gen. 4. 20. Lxx *dwellers*. *Heart* *Pſa.* 95. 8. *hearts* Ebr. 3. 8. *Jebuſite* Gen. 10. 16. (*Aquilas in Calde*) *Iebuſites parable*, Pſal. 78. 2. *parables* Mat. 13. 35. (In *Ebrue* both ſingular and plurall, becauſe the ſignification is plurall as *man*, 1 Cor. 16. 1. *men*, 1 Sam. 31. 1. Jebuſite the *inhabitant* 2 Sam. 5. 6. *inhabitants*. 1 Cor. 11. 4. *enemy*, 1 King. 8. 37. 44. *enemies* 2 Cor. 6. 28. 34. *ſpear*, 2 Ki. 11, 10. *ſpears* 2 C. 23. 9. *ſhip* 2. Ki. 10. 22 *ſhips*, 2 C. 9. 21. *dweller* 2 Sam. 5. 6. *dwellers* 1 C. 1. 4. *wizard* 2 C. 33. 6 *wizards* 1 Ki. 21. 6. ſo *tree* Gen. 3. 2 for *trees*. And figures in Ebr. alwayes ſingular, in the English tranſlation ſeventeene

teene times rendered in singular, and foure times in plurall, *viz.* *Deut.* 8. 8. *Psa.* 10. 38. *Iere.* 5. 17. *Hosea* 12. (but that place *Nahu.* 3. 12. speaks not of the tree, as it is fallly rendred, but of the fruit, of the figs themselves, and contrary *Num.* 20. 5. the fruit is fallly taken for the tree, as it was rightly taken, *Deut.* 8. 8.) *Leafe. Gen.* 3. 7. for *Leaves.* And an infinity of such examples more, in all *Dialects*, in all *tongues* in our English as frequent, as elsewhere, if it please you to observe it.

In the *Syriac* and *Arabic dialects* (because in both there are the collective Nounes as frequent, as these plurals ending on ים in Masculine or Feminine.) Those that did formerly put the points unto certaine books, did adde two points as a signe, that it should and must bee taken in the *plural*, notwithstanding it be *singular* by *forme*. But what must bee done where the poynts are not added? Truly I would not alwayes rely upon him (in poynted books) that hath I know not what skill in the tongue, nor in unpointed bookes despaire of my owne reason, but to use that well I would bestow all diligence, to learne a great quantity of *Nounes* and *Verbs* with their *significations*, and that my greatest study should fiercely fall upon the *New Testament*, thence to the old; thence to *other Authors*. In Arabic there hath bin the greatest puzling about this plurall number in the Nounes. And there things were set downe so obscurely, partly by the *Arabic Grammarians*, who are exceeding large, and unskilfull in this worke, partly by the Christians, as *Erpenius*, *Guadagnolus* and some others, that it may bee thought, they left more to bee cleared up, than they cleared in the Arabian method, because they gave us their termes, and titles, which are so strange, that no body knowes what to make of them, some Nouns were *found*, others

broken

broken, whereof no ſound ſenſe can be made at this very day in all England, unleſſe it bee by three or foure learned men. The buſineſſe is; what they cald *ſounds*, there thoſe three letters אוי were extant in Maſculine or Feminine, and do follow the common road of this tongue: and that was eaſy to bee underſtood, but what theſe *broken* Nounes were, none did underſtand. I ſay they are *collective Nounes*, ſingular by termination and plurall in ſignification. *Erpenius* ſets downe 22 formes of theſe *collective Nounes*, but that is a ſuperfluous toyle; becauſe the eaſineſſe of learning them, lies not in knowing their *formes*, which are the ſame with the *ſound* Nounes, which in ſingular *termination* have but the ſingular *ſignification*, and not plurall: 2. one *ſound* or *common* ſingular, having two or three collective ſingulars of divers formes, as עין *an ey pl.* עיון, and אעין, אעיאן עבד *a ſervant* עבוד עבדאן and בחר *the Sea pl.* בחאר, and אבחר; nay the ſame בחר without pricks is a collective plurall, and what diſtinction then? שׁאהד *a witneſſe* שׁואהד and שׁהוד, נפש *a ſoule* נפוש and אנפש, עלאם *a Boy* whence is עלמה *Maid* Eſ. 7. 14. The collective is עלמה (the ſame in outward forme with the Feminine *a Maid*) עלמאן. Here you may ſay, alas how ſhall I get out of that mirgle mangle of a *Boy* and *Mayd*, many and one. I ſhall helpe you ſhortly, ſtay a little. Therefore here the knowledge of formes nothing helps us, if you know the ſignification of every *Noune* and *Verbe*, you have before you in the Text. I warrant you, as our Engliſh tranſlators could tranſlate Figtrees in plurall in foure places, notwithſtanding the Nounes bee ſingular in Ebrew, even ſo they could do in hundreds of other places, underſtanding the word and context, and ſeeing by reaſon,

ſon, that the plurall muſt bee underſtood; and that not onely the Engliſh tranſlators, but every one that did medſe with the tranſlation of the Bible either in part or wholly, or did make obſervations upon the tranſlations; ſo may you (or any body elſe, that hath reaſon) ſee well enough, when the Text deſires *ſingular* or *plurall*, bee they never ſo much confounded by the termination. And yet here the *Arabic* Dixionares already extant, and which are to come abroad do helpe and are to helpe you, telling you in every root theſe formes, wherein beſides the common ſingular the collective plurall are extant, and that is enough. The *Maſculine* or *Feminine* ſex is cleare by the circumſtances in perſons, and in things is not very neceſſary. And here yee muſt know, before wee part, that all theſe collectives are Feminine, and therefore conſtrued conſtantly with a Noune or Verbe Feminine ſingular.

Rule 15. *The perſonall Nounes do yeald one, or two of their Letters to ſtand in place of themſelves.*

For the compoſition of words (therby to avoyd the multitude of words which would otherwiſe enſue, by frequent repeating the whole Nounes) here is common that contraction which in other tongues is now and then begun, but not finiſhed and conſtantly uſed.

1. אני any *I* or *me* yealds א, or י, or נ not onely in *Ebrue*, *Calde*, and *Samaritic*, but alſo in all the other Dialects, notwithſtanding the third radicall as well as the firſt bee א, they retaine the Letter י, or the ſyllable נ to denote the firſt perſon.

2. אתה *thou* (in ſingular) אתם Maſculine and אתן Feminine *yee* (in Plurall) yealds ת the third radicall in ſingular, but תם Maſculine and תן feminine in plurall; which being to ſignify not the perſonall but poſſeſſive Nounes, as in ſingular thing,

in

in plurall *yours*. For distinction sake changes the ם into [illegible]

[illegible] *he, his, him, shee, her, it,* or *its*, and [illegible] masculine (in feminine (in plurall) doth yeald in singular either ה or ו or both, in plurall they remaine as they are

[illegible] *we, us*, yealds נ, ו, or נו *our, ours*.

[illegible] *that, which, her, he*, by casting away the first radicall *Aleph*, (according to the 14 rule in its Etymology there remaines ש the third radicall whereof (*viz. res*) being either left out in writing, or cast away their remaines onely ש in the beginning of divers words in *Ebrue, Calde* and *Siriac*.

6. זאת, זו, זה, (or ז in ז״ה) זאת, זות, זהה, Masculine and זאת, זות, זהה, feminine: *this, that, these, those, their, them*. yealds ז, ז or ת.

7. אל yealds ל in all the *Dialects* yea many times it remaines entire in the *Bible* (but in *Arabic* most constantly) as *Psa*. 2.7. אלהקן *the truth Ez*. 13.11. 13.38.22. אלגביש *the pearle*, meraph: *the haile as big as pearle*, compounded of that אל, and גביש extant in *Iob*. 28.18. and sundry other examples. The *Iewes* using constantly (instecde thereof) ה, the Ethiopians ת, the Caldeans and Syrians, ל.

Rule 16. *Some other words most frequently used in speech do the same.*

1. ויו vâu *a hooke* (of the first root) signifyes *to attend, to long* or *desire* or *wish* for *joyning, comming, fetching*; the first letter there of being put before a Noune or Verbe signifying: *and, but, both, for, if, and if, namely, or, that, that is, that, which, then, therefore, who* and *which*. To be briefe it denotes all the Greek and Latine conjunctions of whatsoever signification; whereby

whereby you may see the playnesse of this tongue and the easinesse to know how yee shall render you in this or that place, it being absolutly left unto your reason, wisdome, and learning; so that if you render it *ill* the fault is not in the difficulty of this tongue, but in your selfe, viz. your ignorance, and unreasonable discretion.

2. ה Het, *house* (of the 420th root) signifyes *to lodge*, yealds the first letter which is put onely before a Nouns, (never before a Verbe) and denotes the greatest quantity of *preposition*, I will set them downe here in, Laeing (you may put them into english at your leasure) *ad, ante, apud, contra, cum, de, e, ex, in, inter, intra, juxta, per, prope, propter*, &c. whereby you may see, againe, the easinesse of this tongue.

3. כה *koh*: or כי *ki*: *so, why*, (of the, 3201 root) it signifyes *to cleare*, it yealds the first letter and puts it for the most part before a *Noune* very seldome before a *Verbe*; it denotes (from כה) *sic, ut, quod, uti, sicut, sicuti, silicet*; (and before כי) *si, nisi, quia, quin, quinimo, quam, quamvis, nam, certe*, &c.

4. מן Min. *of, from*, (of the 4232 root) it signifyes *graciously to give and take*, and is placed before *any Noune*, never before *a Verbe*, and should be written apart as it is constantly in other *Dialects*; onely the *Ebrews* delighting in a compendious way of writing when they put it before a word do alwayes cast away the *nun*, (whereunto they seeme to bee cruell enemies) and in compensation of it do double the following letter. which fancy cannot make Ebrew a tongue apart notwithstanding none of the other *Dialects* do the same, which is easily enough observed. 1. In regard all the other *dialects* disclaime it. 2. Because reason shewes it not to bee a compendium

of

of such value as to bee worthily esteemed a principle or a rule, (as some Grammarians have made it) whereby to seperate *Ebrue* from the other *dialects*; as if it were a tongue a part, and more accurate then the rest.

5. In *Arabic* (besides these foure) there is an other word, *viz.* ש suf, (from the שוף root) signifying, *further, certainty*, and is set either *whole* before the *future*, (whereby to restraine it to the determinate signification of a *future* because otherwise it would bee now and then taken for a *present*, or *preter*.) or the letters *su*, or *s* alone, or *f* onely, signifying *further*, *then*, and relates constantly to something which went before, whereby it differs from the plaine *vau*, which is onely a *pure conjunction*.

Observation.

☞ From hence came the occasion of those 11 servill letters, which the Grammarians constantly take by meere accident to be radicall. whereas on the contrary wee see them to become servile meerly by accident, *viz.* upon occasion of the junction of some particular, the most frequent words in this tongue with others lesse frequent, and that in a contract manner. And yet neither are they just 11, for there are *two* more, *viz.* נ *nun* and ם *fe*; and in the 19 rule of *Etymology* wee had, ר *res*, in the twntieth ת *khet*, and I am certaine all the Letters of the Alfabet, none excepted, will in such respect bee found servile.

☞ Rule. 17. *Nounes and Verbs are distinguished into 7 degrees or orders of an externall forme, and internall signification.*

The *first order* is presented onely by the third radicall (the serviles of *present*, *preter*, and *future*,

as

as also of certaine Nounes are not to bee reckoned here) so that naturally there are no serviles betweene them, but all the servils are either after, or before the root, except a superfluous *vau* betweene the second and third radicall in *present*, *preter*, and *future*.

The *second order* is the same with the first, onely that it hath the second radicall twice pronounced, and if not twice written, compensed (with an invention called *dages* and *Teshdid*,) which in Ebrue is onely a poynt in the middle of the letter, to signify an emphaticall expression.

The *third order* is the same, onely with אהוי (or some one of them) put in betweene the first and second radicall.

The *fourth order* is by putting א or ה before the root in *present*, and *pretertence*; but in *future* that א is never, (but the ה is sometimes) expressed, and when neither *he* nor *alef* is expressed, then that order (in the externall forme of it) is like unto the first, unlesse a *vau* and *yod* be now and then put in betweene the second and third radicall, or when the second is *alef*, *vau*, or *yod*, the *yod* constantly appearing.

The *fifth order* is the same with the second, onely that it hath ה, or הת, or את prefixed, yet in the *future* that *hee* and *alef* (except it bee *alef* in the first person) do constantly fall away, and we see by the *taw*, that the *taw* is onely the characteristicall letter of this order, because constant in all tenses.

The *sixth order* is the same with the third onely observing the same things (in generall) that are to be observed in the fifth order.

The *seventh order* hath *nun* prefixed before the root; either alone, or with the same *hee* or *alef*, put before it in the *present* and *pretertense*. By the

Jewes the *nun* is not expreſſed in future, and preſent, but then the following is for the moſt part doubled by compenſation. The *Arabians* doe conſtantly write it, but onely when the firſt radicall is a *nun* alſo, then they write it not, but in ſtead of it, they double the radicall *nun* with a marke called *Teſhdid*.

Rule 18. *Beſides theſe ſeven there are ſix other orders, which becauſe more rare, I put aſunder.*

The *eigth order* (but the firſt of theſe ſix) is knowne by putting *taw* after the firſt radicall; but when the firſt radicall is a *taw* (whither *naturall* or taken in for *ſin*, whereof is ſpoken in the 17 rule of *Etymology*) or *alef*, *vau*, *yod*, when any of theſe is the firſt radicall, it is caſt away, and the ſervile *taw* doubled inſtead thereof.

The *ninth order* is the very ſame with the firſt, only that it hath the third radicall doubled either by ſetting the letter down twice, or elſe by that marke called *Dages* or *Teſhdid*.

The *tenth order* is knowne by putting אשת *iſt* (an old *Arabic* and thence a Turkiſh word ſignifying *deſire*) before the root; the *alef* is put away in the *future Tenſe*, excepting onely in the firſt perſon ſingular, which will have it even as the fourth Order hath.

The *eleventh order* is the ſame with the ninth only it hath *alef*, *vau*, or *yod*, put before the third radicall doubled.

The *twelfth order* is knowne by putting a *vaw* (doubled by *Dages* or *Teſhdid*.) after the ſecond radicall.

The *thirteenth order* hath the ſecond radicall doubled and a *vaw* movable put betweene it,

In the 7.8.9.10.11.12. & 13. Orders there is an *alef* ſuperfluous in the *preſent* and *preter*, which (as is

is ſaid) is caſt away in the *future* (but onely in the firſt perſon of the *future*, whereof it is formative) as well as in the fourth, where the *alef* (or *he*) is the Character of the order.

Obſervation.

The ſignification and ſpeciall reſpects of each of them in changing the orders belongs properly unto the Dictionary (where it muſt and may bee ſet downe) and not unto the Grammer; it being altogether unfit and uſeleſſe therein.

Rule 19. *The termination of the preſent, future and preter Tenſe of any Number and Gender doth hold through all the 13 Orders.*

This rule doth ſhew. 1. That there are no Moods or manners, as indicative, optative, potentiall, and ſubjunctive, as in Greec and Latine. 2. That there are not 4, 6 or more conjugations in this tongue, as there is in Latine and Greec, where there are divers terminations not onely in the indicative, but alſo imperative and conjunctive, in active and and paſſive for thoſe foure or more conjugations. All which is not here in this tongue, where all the Verbs through all the Dialects are formed after one generall, fundamentall, eſſentiall manner; and the termination of the pretertenſe is the ſame for all Verbs through all the 13. Orders, the ſame in the future and preſent tenſe. Nay the terminatives of the preſent and future being one, there are onely two ſorts of terminations through all the 13 orders for all Verbs, through all the ſix Dialects, one for the preſent and future, the ſecond for the preter tenſe. In the preſent ון and the third radicall, in the preter ת, נו, נ, or נא, תם, תן and the third radicall, ſo that it could not be almoſt more ſimple

than it is, except that נא or נא might have onely a נ, which would have beene enough, and חם, חן onely either חם or חן, which would suffice. Nor must yee looke upon the Vowell, (which wee doe not here speake of) but onely upon the letters, neither that the third radicall ה אויה and ו are sometimes cast away, or אוי changed among themselves, or superfluously added.

Rule 20. *The same* 13. *Orders, belong unto the Nouns as well as Verbs.*

That is the greatest task in this Orientall tongue, to finde out the signification of the Nouns according to those thirteene orders, whereof wee say the same, that *Seneca* did of the Latine Cases of the Nouns, *not that every Noun hath them all, but that none have any more.* To finde out the reason a priori, what this or that order signifyes in the Verbs *is an easie thing*, and what respect, proportion, degree or reason one order has to the other is easier to bee found then in the Nounes. And yet the same is in the Nouns also. Which (as I promised) wee shall observe as in the Verbs, so also in the Nouns, in the following Dictionary; (if the publick wealth and the private aide will sufficiently assist mee in that, which no Learned man, whosoever that hath any understanding in this tongue, and observes the obscurity in the translations of the most excellent places in Scripture, and which are framed by the Holy Ghost in a Poeticall way,) can deny to be the onely way, whereby to cure all those diseases, wherewith our translation is burthened (it being full of non-sense, and falsehoods,) and to advance a more perfect, cleare, certaine, and reasonable knowledge of the *whole tongue*, (which is not onely *Ebrue* and *Calde*, nor yet onely *Samaritic*, and *Syriac*, but also *Arabic*, and *Etiopic*) both in the true

true Grammar and Dictionary, except our Miniſters will preach and quote non-ſenſe and falſhood, and the Right Honorable the *Lords* and *Commons* Aſſembled in the High Court of Parliament, (the expected Great Reformers of the Church) will not have it otherwiſe. For many godly Miniſters ſee and finde it well enough, that the tranſlation is as yet very full of non-ſenſe, and almoſt in every Chapter ſome falſhood, nay very many pious, religious, and onely worthy Members of the Church of *England* do heartily and inſtantly wiſh for this worke, which is as yet not laid to heart, nor ſo much as once moved to the Parliament. God grant wee may become thankfull after ſuch infinite mercies, and not lay aſide, (I will not ſay trample under our feete,) that exceeding bright ſhining light of this holy tongue, which God has firſt allighted in our Neighbour Countries, where they did and doe labour heartily for it, ſpending not onely much labour, but money alſo in the midſt of the War; that they might have clearer expoſitions of the Word of God, than heretofore, and do print *Ebrue*, *Calde*, *Syriac*, *Arabic*, *Samaritic* and *Etiopic* parts of the Bible, procure all ſorts of books in this tongue, entertaine the laborious ſchollars, nay the beſt *Gentlemen*, *Princes*, *Earles*, *Dukes*, *States*, and *Kings* have a delight to ſtudy or to promote theſe tongues; and God bleſſes them and proſpers their good and Chriſtian duties and works; whereas we might reape the fruit of their labour without labour, if we will proove living Chriſtians.

APPENDIX OF ANALOGY For the Pricks and Stroaks.

Rules 1. *Any of the letters being caſt away, are for the moſt part compenſed, or as yet remaining by vertue of Dages and Teſhdid.*

IN the *Orthography* it is told us, that there are two conditions, that you muſt rely upon [in *Ebrue*, *Calde* and *Arabic*] to ſee the Dages or Teſhdid expreſſed. 1. That the former ſyllable end upon a Vowell. 2. That the letter which is to have *Dages* or *Teſhid* have a vowell, or go to the following letter with a Vowell. If any of thoſe two conditions faile there is no Dages or Teſhdid to be expected, and if it be there, it wants almoſt all its vertue and power. Yet yee muſt not expect to finde this *Dages* conſtantly in any Manuſcripts without pricks, and yet you will finde it in ſome places of thoſe Manuſcripts that are written with the leaſt care. And therefore it muſt be denyed to the *Samaritic*, *Syriac*, and *Etiopic* in ſome meaſure, becauſe they have not written it, except in *Syriac* now and then, and in ſome meaſure yee muſt confeſſe it to be not onely in *Syriac* [for if it bee but once written in the booke, it is enough to demonſtrate that it is extant;] but alſo in *Samaritic* and *Etiopic* to. Whereſoever you finde it in *Ebrue*, *Calde* and *Arabic*, you will either finde it [or elſe muſt underſtand it to be] in *Syriac*, *Samaritic* and *Etiopic*. The profit of this Rule is; that it takes away all theſe *anomalicall* examples, in *Ebrue*

Syriac

Syriac, *Calde*, and *Arabic*, where any *Radicall* or *servil* letter is *compensed*; for than that letter is yet extant, it being onely a compendious way in writing, not observed in all places or Dialects. As אתּ at *thou*, in *Syriac* and *Arabic* ant, מִבְּנֵי mibbne, מִן in *Syriac* and *Arabic* min bne.

Rule 2. *The Dages or Teshdid is either characteristicall, eufonic, or superfluous.*

This Rule is by all Grammarians given in *Orthography*, where it is not proper. For I would onely know of them whither a beginner bee able to reade *Ebrue*, &c. without this distinction; or whither he must needs know it? I am sure hee may read *Ebrue*, *Calde Syriac* and *Arabic* without it. And why than must it bee put there, where nothing is taught, but onely that which belongs to reading. Tell the beginner, that *Dages* and *Teshdid* double the letter, and thou hast done all that is needfull in *Orthography*. But as for *Analogy*, here these differences, (if there bee any) which expresse the inward nature of it, are to be set downe. And for that purpose, the Grammarians have allowed unto *Ebrue* and *Calde*, a *compensative*, a *characteristic* and an *Euphonic*, whereunto *R. D. Qimhi* in his *miclol* puts one which hee calls *Aremerakhiq*, a forraigner, stranger, comming from forraigne unexpected, unprovided way of reason. The *Eufonic* is by *Erpenius* subdistinguished into *Dentale*, *Lambdale* and *Initiale*. *Dentale* is the *Teshdid* upon the letter *t* after the letter *d* without a Vowell. *Lambdale* is upon the teeth and tongue letter after the letter *l* in the personall Noone אַל (ille, a, ud) without a Vowell. *Initiale* or that *Teshdid* written upon the first letter, is onely upon תַּמּוּר when the letter *n* is the last without a Vowell in the foregoing word, either expresse or in the Vowell, *an*, *on*, *in*. And thus much they say.

I give my judgement thus, that I esteeme, the title of *compensative* to bee superfluous, it being the nature or intention of all the species of *Dages* and *Teshdid* to *compense* the letter before, left out in writing or pronounciating, with doubling of that following letter, that hath a Vowell.

The *characteristic* is onely that which is written in the second Radicall when the first is not cast away; and that both in Nounes and Verbs in the *second, fifth, ninth,* and *eleventh order*. Now this is also *compensative*, for לשטש, חתלשטש, אלשטש and אלשאש are onely for a compendious writing contracted into לשש, חתלשש, אלשש and אלשא, not for any vertue residing in this *Dages* or *Teshdid*. Whereby is to be observed. 1. That the title of *characteristic* is not necessary. 2. That this doubling of the second and third radicall is a meere accident. And therefore in thousands of *Ebrue, Calde, Syriac* and *Arabic* words left away. 3. That the doubling of the second or third radicall dependeth upon the pleasure of the Reader 4. That leaving the *Dages* or *Teshdid* out of the second or third Radicall the *first, second* and *ninth Order* hath one and the same externall forme; and hence it is that there are so few examples for the ninth order in *Ebrue*, where notwithstanding there are some. 5. The same reason may bee given for *Syriac* where there are none, because *Dages* is almost never written. 6. That there is no essentiall alteration in the signification of the word with or without the *Dages* or *Teshdid characteristic*. 7. Why some word have the same letter doubled, as יששכר *yissakar* which is now in the Ebrue Bible יששכר not to bee read *yissashkar*; the name of the fifth son of *Jacob* by *Leah*. And so in many other words. 8. That this doubling of a letter is used in every tongue (as well

as

as in this primitive,) where a man will expresse some emfaticall pronunciation. 9. That a man may easily adde such an emfaticall pronunciation unto the *Ebrue*, when hee observes the matter, as *Jud.* 14: 6 of *Simson* when hee with force tore in peeces the Lion, וישסעהו כשסע הגדי which the punctatours considering, (to expresse that force) did write the radicall twice, or which is the same, did prick it, to be pronounced twice. And so far of the *characteristicall dages* or *Teshdid*.

The *Eufonic* is no new species of *Dages*, or *Teshdid*, because every one of them are for *eufony* in the sweet pronunciation with an emfaticall expression. Here is to bee observed that the Grammarians call that *Dages* or *Teshdid* (in the third radicall *eufonic*, which I call *characteristic*, Erpenius *compensative*. *Compensative* and *Eufonic* are generall names, appliable also to the *characteristic*. Therefore is it not to bee esteemed, as if I were at variance with them. That which *Qimhi* cals *Ate merakhiq*, is also *eufonic*, not contradistinct unto it; and is the same, which otherwise the Grammarians call *Dages lene* in בגדכפת *b g d k f t*, when the forgoing word ends on a Vowell with or without an אויה quiescent intercurring. As for instance. הָיָה בָיוֹם *hayahbbayyôm*, which quiescent *h* doth nothing against that *eufonic* joyning of these two words by this *Dages*, falsly cald *lene*: and this *Qimhi* calls *atemerakhiq*, when it is in any other letter besides *b g d k f t*, מַה זּוֹת עָשִׂיתָ לִי לָמָּה לֹא חִגַּדְתָּ לִי *Mahzót Ashitalli Lamma Lo Higgadtalli*. What neede is there to call this Dages by a new fancied name out of the *Calde Dialect*, when it is the same with that falsly esteemed *lene*? Further that which *Erpenius* cals *eufonic*, 1. In ה after ד, that is cald *Dages lene* in

Ebrue פקדת faqatta or faqadta) I call *superfluous*. Because it is of no purpose in the pronunciation of it. 2. After *n* without a Vowel in *Ivnmir*, is the same with the other letters *bgdkft*, for if *t* after *d* without a Vowell receives a *Dages* or *Teshdid* the other five, *viz.* bgdkf in *Ebrue* and *Calde*, and six more. *viz. lvnmyr* in *Arabic* do so also. Ergo that *lene* is not only in *six*, but 12. letters. And if it be not *lene but forte* in *Arabic*, neither is it in *Ebrue*, but *forte*. 3 *five* letters more (besides some of those 12) have it after *l* (of the personall Noune תל) without a Vowell. Ergo *summa summarum*, that *Dages lene*, or *superfluous* is in 17 letters if yee will pronounce the letter before, which by the *Arabians* is not always left away, as *Erpenius* and others teach.

Rule 3. *There is a certaine Analogy of the five Vowels.*

The *paradigmes* of *Ebrue*, *Calde*, *Syriac*, *Arabic*, and *Etiopic in* Nounes, and Verbs made with the Vowels or pricks, will give these particulars. 1. That you may observe in every *Dialect* which letter hath a Vowell, and which hath not. 2. Whither it hath *a, e, i, o*, or *u*. 3. That the uncertainty of them in the severall *Dialects* doth shew their fallibilty. 4. That the rules in *Ebrue*, *Calde*, *Syriac*, *Arabic* and *Etiopic* are too many. 5. That *Arabic* hath a Vowell on a letter, where *Ebrue*, *&c.* hath none. 5. and Ebrue, *&c.* hath it where the *Arabic* hath none. 6. That this generall variation (when the essencialls are unanimous) sheweth these pricks to be only accidentals. 7. That that rule or observation which sets downe diversity of *Vowels*, *Accents*, or *Dages*, in any of these Dialects for distinction sake, is not sound. 8. That it is convenient for beginners to know these *paradigmes*, as a helpe for hereafter to read without these Vowels. That there is some

small

ſmall accidentall agreement in theſe pricks in ſome certaine words throughout every dialect; And therfore the Analogy of the place of theſe pricks, (that is, either this or that Vowell ſtands for the moſt part in this or that dialect) is to bee ſet downe. 10. That this *Anomaly* ought to bee diſtinguiſhed from the *Analogy*. And many ſuch other obſervations, which may be deduced out from them by a diligent and induſtrious minde and memory. The ſpeciall explication of every dialect I will ſet downe here as ſhort as may bee, and give ſome reaſons for the alterations, which I uſe, (and have formerly introduced,) to the end, you may obſerve, that I conſtantly intend and indeavour a facility.

Of the Paradigme for Ebrue.

OF the ſeven Orders of the Verbs and Nounes I have ſpoken before. Theſe ſeven Orders become ſo many rather by the pricks, than conſonants, or letters. In the preſent Maſculine ſingular the ſecond radicall hath onely a Vowell, and that threefould, *a*, *e* (whereunder is comprehended *i*) or *o* (whereunder is placed *u*) for the expreſſing whereof you have *fatah*, *zere*, and *Holem* in the poynt of *ſin* ש. By this multiplication of the Vowell under the ſecond radicall is taken away many hundred *anomalicall obſervations* extant by *Buxtorf*, and the greateſt part of the Grammarians, who ſetting only *fatah*, the examples of *zere* and *Holem* muſt neceſſarily become *anomalies*. The ſame holdes in the *future*, and in the *preterтenſe*, ſo long as the accent is at that ſecond radicall. So is it than, that the *firſt* and *third Radicall* for the moſt part hath nor a vowel nor accent. The ſame variation of the ſecond radicall, doth hold in the *firſt* and *third*, if it receaves

a

a Vowell; the variation thereof will bee generally under any letter whatsoever, yet which Vowels are the most frequent in the Ebrue Bible, you see out of the *Paradigme*. Onely you must remember that this extends onely unto Ebrue, not to *Calde*, *Syriac*, *Etiopic* and *Arabic*. For in these dialects the changings and variations are a great deale lesse frequent, then in *Ebrue*; as for instance, that the letter hath never a *sva movable*, but alwayes a Vowell: that the letter hath neither constantly a *gezra* or *sva quiescent*, but in many places in steed of that, a Vowell. So that all these petty observations, which *Buxtorf* and the rest have in a great quantity, concerning the Vowels (not the letters) and accents, are not considerable. Under the name of the infinitive onely in the first order there are expressed formes of a Noune, that you may see and observe the same multiplication in the following orders. 1. לִטְשׁ, 2. לְטַשׁ, 3. לְטֵשׁ, 4. לְטֹשׁ, 5. לְטֻשׁ, 6. לְטוּשׁ, *viz.* fix with the *qamez* under the first radicall fix with *zere*, fix with *Hireq*. &c. and in so doing wee have brought in the greatest part of all the forms of the Nounes, which are to bee found in *qimhi* his *miklôl*, and in *Abram de Balmes*, nay many of these also, which *Buxtorf* and other Grammarians thinke to be meere *Rabbinicall* and *Talmudicall*, not *Biblicall* formes of them, an opinion of no worth, because false, among whom there are many of those, which *miklôl* has as Biblicall formes of Nounes. And in truth, whatsoever Author teacheth and speaketh of the *Rabbinicall* and *Talmudicall Dialects*, and thinkes those formes and many other things do not belong to the Ebrue, and doth include the Ebrue into so narrow a compasse as the *Bible*, hee sees not that formes of words (Nounes and Verbs, Frases and

and Speeches) may bee Latine and of the true Latine tongue, though not extant in *Cicero*: and the same of Greeke words not extant in *Demosthenes*.

In this *Paradigme* of the seven first orders you may see the distinction of *Active* and *Passive* onely in the *second* and *fourth Order*, by the distinct prick under the *first Radicall* in the *second*, and the *servile* of the *fourth Order*. And according to the receaved rule and opinion of all Grammarians, the present passive in the second and fourth Order is left away. Yet the reason given by them, *because it is impossible or at least improper in the passive to be commanded by himselfe*, is false, whereas wee finde 1. *Nifgad* to be for the most part (as all Grammarians, agree) the passive of *qal*, or the *first Order*, and yet it hath a present commanding or imperative. And it hath the same among the *Arabians*. 2. *Hitpael* or *Hitfaqqed*, *Hitlatthas*, the *fifth Order* (by all the forgoing Authors the fourth conjugation) is to have the *active* signification, and *reciprocall*; and yet we finde many places of Scripture, where it is the *passive*; nay the *reciprocall* signification is that which is both *active* and *passive*, as, *I love my selfe*, there I am the same man that loves, and is beloved: so that in this forme the Arabians looke more for the *passive* signification, then the *active*, using it almost constantly for the *passive*: and notwithstanding all this, it hath the second person of the present commanding or the *imperative* in singular and plurall, not onely in *Ebrue*, but also in *Calde*, *Syriac*, *Arabic* and *Etiopic*. Whence it is clear and evident that, that exception of the *Ebrue* Grammarians, that only *Pual* and *Hofal* (as they call the second and fourth Order) because *passive* have no *imperative*, is false, I warrant you, if *nifal* & *hitpael* *itpeal* and *itpael* in *Ebrue*, *Calde*,

and

and *Syric*, and *reſual* in *Arabic* may have the preſent commanding being *paſſive*, then *pual* and *Hofal* may have it to.

In the Nounes there is not that diverſity introduced by the Grammarians, notwithſtanding in all tongues, the Nounes appellative or ſubſtantive are of divers ſorts, 1. The abſtity of the act, *to write* or drinke. 2. The act it ſelfe: *Writing* or *drinking*. 3. The actor, *writer, drinker*. 4. The abſtraction of the act, *drunkenneſſe*, and by Analogy, *writneſſe*. 5. The inſtrument wherewith is acted, *ink, drinke*. 6. The place appointed or accuſtomary to the action, whereunto in Engliſh for the moſt part is added *houſe, place, room*, yet in ſome words the very latine termination of it is taken as *Oratorium*, an *Oratory*, *auditorium* an *auditory*, ſo by Analogy *primery, writery, drinkery*. 7. The inclination in a perſon, *drunkard, ſluggard*, by Analogy *writard*, or with a circunſcription by adding the word *Maſter*, whoremaſter, &c. 8. The abſtraction of that inclination; as wee ſay hardneſſe, ſo *drunkardneſſe, ſluggardneſſe, writhardneſſe*. 9. Speciall *Man, Woman, Husband, Wife, Father, Mother, Brother, Siſter, Son, Daughter, Child. &c.* 10. individuall, *Adam, Havva, Cayin, Hebel, Sêt, Enôs, Ada, Zilla, Lemek, &c.*

Now as all theſe are in many tongues clearly diſtinguiſhed by divers formes, ſo were it well, if our Grammarians or the *Jewes* had done ſo; but becauſe they have not done it, therefore it followes not, that wee muſt leave it undon. And yet if this tongue doth not afford a cleare diſtinction of forms by this or that Letter and Vowell unto every ſort, as wee ſee, other tongues do not, why ſhould wee than be ſo mightily vexed with neere 350, or 400 formes of Nounes, the greateſt part whereof are ſet down by *Qimhi* in his *Mikhôl*, the reſt by others,

as

as well *Jewes* as *Christians*, or at least with those, 311. formes, or severall scopes of dwelling-houses of the Nounes, which are divided into 26 streets by *Abraham de Balmes p.b.8.li.25.& 28.* when these things are meerly superfluous, if they do not so much as distinguishe unto us 10 or 12 sorts of severall accidents of a signification of the root, except to do that, whereunto hee leades us by his Motto, (which doth comprehend the number of 311, (משה יהוה, which is seven times in the Bible,) to set all these 26 streets and 311 Houses on a lusty huge, great fire, (as the name of the Lord in little lesse than a blasphemy is taken by these Jewes, to inlarge, and amplify a thing by) and to make a good fire at the victory of such a terrible enemy.

The speciall *Analogy* in *Ebrue*, is to be observed in these following joynts.

1. *Qamez* the long *a*, is for the most part found in the Noune of the first Order, under the first Radicall, as לָטְשׁ, גָּרוֹל, in the second of the whole first *preter* tense, without or with the affix letters of the personall Nounes as לְטָשָׁה לְטָשָׁהוּ לְטָשָׁו לְטָשְׁנוּ לְטָשֵׁן לְטָשָׁם לְטָשַׁנִי לְטָשֵׁךְ לְטָשָׁךְ לְטָשַׁתְּ לְטָשָׁתְהוּ לְטָשָׁתְךָ לְטָשַׁתְנִי לְטָשַׁתֶּן לְטָשַׁתֶּם לְטָשָׁתְנוּ לְטָשָׁתָה vel לְטָשַׁתָּה לְטָשָׁתָיו לְטָשָׁתָה לְטָשָׁתְהוּ לְטָשָׁתֶן לְטָשָׁתָם לְטָשׁוּהוּ לְטָשׁוּךְ לְטָשׁוּנִי לְטָשׁוּן לְחַשָׁתֶם לְטָשׁוּם לְטָשׁוּן לְטָשׁוּכֶם לְטָשׁוּנוּ לְטָשׁוּהָ לְטָשׁוּן. These are the examples of the first preter with *qamez*, when they receave the personall Nouns by

by their letters onely, wherein לְמַשְׁתִּי לְמַשְׁתָּ לְמַשְׁתִּי לְמַשְׁתֵּנוּ לְמַשְׁתֶּן לְמַשְׁתָּם have a long *gamez a*, as all other persons in that first preter without the affixes, but with the affixes they yeeld constantly no *gamez*, (and therefore left it away,) except תּ and ךָ has a *gamez a* in any person, but that comes not within the compasse of the first second or third Radicall.

Except where the second radicall hath a *kholem*, there it turnes into a short *gamez o*, because the *mediator* doth fly from the second to the third. As for instance, under the second radicall כ of the preter יָכַל *yakól* we have וַיִּכְלָתֵהוּ Ex. 18. 23. *vyacolta* יְכָלְתִּיוּ *Psa.* 13. 5. the reason of that changing of the *o* long in a short *o*, I give, because the *mediator accent* doth leave the Vowell: and in the *manuall concordance in Ehrue* it will be plainly seene, whither a verbe hath really or is capable to have the *kholem* at the second radicall, which is easily seene, if it have *kholem* in any Person, number, Tense, Order and Gender, at least in one place, for then it may have it in all places.

2. This long *gamez* is in the whole first preter without affixes, as yee see in the *paradigme*. 3. The same in *nifal* the seventh present and future under the first radicall, as is also to be seene by the *paradigme*. 4. Under almost any letter following ה, and frequently following א, as you partly see by the *paradigme* in מָצָאנוּ מְצָאתֶן מְצָאתֶם מָצָא גָּלָה נִמְצָא יִמְצָא תִּמְצָא אִמְצָא, &c. And an abundance of such examples through the whole *paradigma*.

Zere:

Zere a long *e*; 1. Under the ſecond radicall of whatſoever verbe, conjugation or order, tenſe, perſon, number, and gender. For what I ſayd of *qamez*, and of *kholem*, the ſame I ſay of *zere*. If yee finde onely one example among a hundert in the *Bible* through all the orders, &c. which hath a *zere*, that is warrant enough to admit it in all the reſt of the places and perſons, if it pleaſe you, for this liberty is uſed in all the reſt of the *Dialects*; ſo that yee need not feare to wrong the tongue: and good reaſon for it: ſuch a foundation being layd by God in nature for a variety of pronunciation of every tongue (not onely of tongues, 5, 6. 700 or a 1000 miles diſtant from each other, but even in every tongue) inſomuch that there is not one tongue under the Sun, that doth not change within every 20 miles (I confeſſe inſenſible,) but ſenſible within 40, or 50, and odde miles; which holdes alſo in this Orientall tongue; whence it is, that this primitife mother tongue to whole *Africa*, and a fifth part of *Aſia* being but one and the ſame, and ſeeing that the greateſt changing and alteration of the ſound (beſides the letters) being in the vowells and that within ſo narrow a compaſſe, *viz.* onely five, *a*, *e*, *i*, *o*, *u*, it is no wonder at all, that there is a greater harmony of the very vowels, (being onely the 19th part of the Alfabet) then is believed or eſteemed.

Secondly, *Zere* before the letter י is a note of the plurall (the duall included) in ſuch words, as have relation to the following, where the *m* and *n* being ordinarily ſuperfluous as מַלְכֵי הָאָרֶץ *malke haarez the Kings of the Earth* are caſt away; which the Gramarians call *in ſtatu conſtructo*. But without vowels there is no matter, whither yee pronounce, *e* or *i*, even

even as wee see in Latine it selfe such a variation of *a,e,i, pango,pepigi,compingo,compegi,* in one and the same word changing *a,e,i.*

Thirdly, *Zere* is under the first radicall, where the second being the same with the third is cast away, and that in the fourth order יִסֹּב *yassēb*: because the root is סִבֵּב; but this holdes not constantly, for there is יָשִׂים *yassim* yirm. 49. 20. וְנָשִׂים *vannassim*, *Num.* 21, 30. and yet the root is סמם. And some such more. Whereby wee see, that even this observation of the Grammarians about *zere*, is not constant. And the truth is, there is not one constant without exceptions, whereby wee see the instability of them, the inconstancy of those that did put these pricks unto the Bible. And good reason for the *anomaly* of this third is, because the second radicall אוי, *viz.* שׂים שׁוּם שׁאם, is of the neerest kindred with סמם, as wee told in *Etymology* rule 14.

3. *Hireq* the long *i* is under the second radicall, in the fourth order active as הִלְטִשׁ *hilthis* or הֶלְטִישׁ, מַלְטִשׁ or מְלַטֵּשׁ *malthis* דָּוִיד *David* or דָּוִיד. And this the Grammarians take to bee constant in the roots that have the second אוי. But in the same conjugation wee have the present commanding for the most part with *zere*; and in *Syriac* and *Arabic* the second radicall hath in that fourth Order *a.e,i,o,* as well in active as passive. And that neither accidentally, but one and the same root in *Ebrue, Calde, Syriac* and *Arabic* hath frequently one and the same vowell in the second radicall in the fourth Order: *ergo* all the variation is here without prejudice unto *Ebrue* because it is without prejudice in *Arabic*: and

as

as the *Arabic* hath it, so the *Ebrue* גָּלָה *higlah*, so that *zere* or *hireq* is not the *characteristicall* vowell of this order in active.

Second, under the letter before the following ו servile in plurall, (duall excluded) out of construction, as they call it, that is when the following *substantive* hath no relation to this foregoing, or stands absolutly for it selfe as for instance מְלָכִים *melakim* Kings. *Yod* is the true formative of the plurall, ים onely the *paragogic*: and in such a case wee have a *long hireq* before the Letter י quiescent: yet one word שְׁנַיִם *masculine* שְׁתַּיִם *feminine* two, hath a *zere*. Nay where that *yod* is left away as חַיִם and sometimes a *segol* or *shoreq* as אֵת חַיִּים and אֵת חַיָּיִם otherwise written יְרוּשָׁלַיִם in which, with many other examples wee see a variety, which teaches us, not to stand too precisly upon pricks.

The same *hireq* we have also when a ן followes a י as בָּנִימִין חֻטִּין אֲחֹרִין, &c.

Holem first, with a following *vau quiescent* either radicall or servile, 1. After the first radicall throughout the third and sixth Order as well in *Nounes* as *Verbs*. 2. Before the *vau quiescent* in the plurall Feminine (a ת for the most part following) or masculine a ם *paragogic* following as לוֹשְׁתּוֹ; both the *quiescent vaus* have a *kholem* before them. Thirdly, after the second radicall in the *present commanding*, *future* and preter tense as פָּקוֹד *fqod visit* אֶפְקוֹד *efqod I will visit, I do visite*, יָכוֹל *yacol* hee *may or can*; yet this vau is superfluous and should not be there.

Secondly,

Secondly, without a following *vau quiescent*, as 1. In all present, future, and preters in all Orders, and persons, and members, and so אֶפְקֹד *efqód* is better written than אֶפְקוֹד, &c. but where the second radicall hath or may have a *kholem* wil be easily seene in the *Ebrew concordance*, for if wee have but one example, that will shew for all the rest, and in *Arabic* there are many Dictionaries onely for that purpose to shew what verbs, whither perfect or imperfect have a *fatah* a, or *Kesra* e, or *damma* o, in which vowell *Ebrue, Calde, Syriac,* and *Arabic* do marveilously agree. And in many other places.

Sureq is never written without *Vau*, from whence many times a confusion of Roots procedeth, the *Vau sureq servile* not being discernable from the *Radicall*, where it comes to passe that many Grammarians, and all Dictionary writters, none except, have set downe false roots. Now whereas the root is as it were the House, wherein a certaine signification doth constantly dwell, and is not to bee found else where, it must necessarily follow, that when the root is mistaken, the signification must be mistaken also. Therefore I set downe first the *sureq* as without that *vau*. 1. In the letter *vau servile*, signifying all sorts of conjunctions before a word beginning from במפ, as וּבְרִיךְ *vubderek*, and in the way. וּמִיוֹם *vumiy)óm* and from the day. וּפְתוֹחַ *Vufetakh*, and the doore. 2. In the formative Letter *vau* of the plurall number in the verbs as לְמַשְׁתְּ *la thsu* where the poynt *sureq* should stand before the letter ת belonging to ש *sin*, not to *vau*. 3. When that letter is the third radicall: as תֹּהוּ *tohu*, בֹּהוּ *bohu*, וַיִּשְׁתַּחוּ *vayyis tákhu*

takhu. הִתְּנוּ *hit-u.* הִגְלוּ *higlu.* 4. When it is the ſervile at the end of a Noune, as מַלְכָּא *malká.* 5. Where the ſecond radicall is *vau*, in all the firſt Order, as אָקוֹם *aqóm*, &c. 6. When it is either betweene the ſecond and third radicall, the ſecond and ſervile, (the third אוּיוּה being caſt away) or the third and ſervile. As לָטוּשׁ *latús* 7. When it is in the firſt Radicall א quieſcent, as אוּכַל *ucal I can.* 8. When it is before the firſt radicall at the ſervile letter ו the fourth Order paſſive as הוּקַם *huqam*, where that *vau* is clearely ſuperfluous, and ſhould not be there. And in many other places.

Fatah: firſt, under the Letter ה demonſtrative: as הַיּוֹם *hayyom* to day, this day. 2. under ל, ב, כ, when that ה is put away, for yet underſtood, as לְיוֹם בְּיוֹם כְּיוֹם *layyóm, bayyóm, cayyóm.* 3. Under the ſervile letter before the root in the preſent and future of the *fourth order active.* As הַלְטִישׁ, אַלְטִישׁ *halthis, althis.* 4. Under the firſt radicall in the ſecond preſent and future *active*, in all the *fifth order.* As אִתְלַטֵּשׁ יִתְלַטֵּשׁ אַלְטֵשׁ לְטֵשׁ *latthes, alatthes, hitlatthés, etlatthes*, under the ſecond radicall of any Verbe, Order, Tenſe, Perſon and Number. As לָטַשׁ *latás*, &c. 6. Before the *yod* in duall with an accent, As שָׁמַיִם *ſamáyim.* 7. Under the ſecond radicall in ſome (though few) Nouns. As דְּבַשׁ *dbas* Hony מַהּ *mah.* 8. Before the affix נִי with an accent very frevently פָּקְדַנִי *fqadáni.*

fqadáni. 2. Before a letter with a *ſua fatah*, its letter being to give a *ſua* or *ſhort hireq*, and no other Vowell, As יַרְקִיעוּ *rakhqiu* for יַרְקִיעוּ *rikhqu*. And in many other places. *Segol*. 1. under א the *preformative* of the firſt perſon, in the firſt and ſeventh future. As אֶלְתַּשׁ *élthas*. אֶלְתַּשׁ *ellathas*. 2. In Noumes it is very frequent in the laſt ſyllable. As סֵפֶר *ſefer*. אַתֶּם *attem* אַתֶּן *atten* מֶהּ *meh* יְרוּשָׁלַם *yruſalem*. 3. In ſome few Verbs, in lac of *zere* under the ſecond radicall כֶּפֶר *kifer* כִּבֶּשׁ *kibbes*. Yet conſtantly in the future, when the third radicall is ה. As יַעֲשֶׂה *yaaſheh*. 4. Before the ת ſervile which is afformative of the Feminine Gender. As נִחֶשֶׁת *nkhóſet* frequently alſo a double *ſegol* before it, as מְנֶקֶת *mneqet* קְדֶרֶת *ſoqedet*, and in many Nounes, as מֶלֶךְ *melek*. And in other places.

Rule 4. *The greateſt Anomaly is in* Ebrue, *in the reſt of the dialects there is leſſe according to the quantity of the vowel prics.*

This part of the inward variance, *anomaly*, or *mutation* of *poynts* and *prics*, which are wrongly cald *vowels*, dependeth in method upon *Orthografy* in matter upon *Orthografy* and *analogy*. The method of their variance ariſes from their variety in *Orthografy*, from whence it comes that where there are feweſt, there is the eaſier and leſſe variance. In *Arabic* where there are onely *three vowels* and one *ſua*, it is impoſſible that the *anomaly* of them ſhould be ſo great, as that of the *Ethiopians* and *Syriac*, where there are *ſix* or *five*, and the *Caldeans*, where there are as many as in *Ebrue*; but yet without intent of ſuch a ſtrictneſſe, as is obſerved by the *Iewes*, where the fifteene pricks are divided into three orders,

orders, *long*, *short*, and *shortest*, for certaine ſeverall uſes, not obſerved in *Caldie Orthografy*.

The Anomaly of them in Ebrue.

This is threefold. 1. When any one long vowell is changed for any other long vowell: as for inſtance. בֵּן *bên*, a ſon בָּנִים *banim*, ſonnes. Nor is it needfull to make a new and unuſuall ſingular, (ſo cald, becauſe never found in the *Ebrue Bible*) as R. D. *qimhi* in his *Miklôl* in this and many other examples would have it, *viz.* בָּנֶה, *baneh* item פָּן *fen*, a *face*, (whence פָּן *fen*, *leaſt otherwiſe*) פָּנִים *fanim* from פָּנֶה *faneb*, becauſe this permutation of ē into ā will do as much as a coyne of a new unuſuall ſingular: the like is in רֹאשׁ *rôs* a Head, רָאשִׁים *raſim*, Heads. עִיר *ir* a City, עָרִים *arim* and עָיָרִים *ayarîm* Cities.

2. Or ſhort for ſhort. As לָחֶם *lekhem* and לַחֶם as the *Calde*, *Syriac* and *Arabic* alſo hath, whence בֵּיתלַחֶם *bêtlákhem* from *Betlehem*. *Lemek* & *Lamek*, אֶרֶץ and אַרְצָה from אֶרֶץ.

3. Or the ſhorteſt among themſelves, the ſingle inſtead of the compound, or compound inſtead of the ſingle: or one compound in ſtead of another.

Yet to ſpeake more fully of every one, wee ſhall follow the orders layd downe in *Orthografy*, viz. *qamez*, *zeri*, *hirek*, the long *kholem*, *ſurek*, *fatah*, *ſegol*, *hireq* the ſhort, *qomez* the ſhort, *qubbuz*, *ſva*, *ſva fatah*, *ſva ſegol*, *ſva qomez*.

1. *Qamez* for *zere*, and *zere* for *qamez* in one and the ſame word, *viz.* רָאשִׁים *raſim*, and רְאשִׁית *reſit*,

resit, the letter ר *r* hath both *a* and *e*, so בַּיִת *bayit*, pl. בָּתִּים *battim*, and בַּיִת with the affixes בֵּיתִי *beti*, בֵּיתְךָ *bêtkà*.

2. *Qamez* for *Hireq*, and *Hireq* for *qamez* both long. As רֵאשִׁים *raîm* and רִאשׁוֹן *rifon*, עִיר *ir* and עָרִים *arîm*. Item where there ſhould be a *hireq* (as under the ſecond radicall in the fourth order active) when the third Radicall is ה, as הִגְלָה for הִגְלֵה.

3. *Qamez*, for *Holem*, and *Holem* for *qamez*. As רֹאשׁ *rôs*, רָאשִׁים *raſîm* אֱנוֹשׁ *enôs* אֲנָשִׁים *anaſim* צִפּוֹר *ziffor*, צִפֳּרִים *ziffarim*. מִישׁוֹר *miſor*, מֵישָׁרִים *meſarim*.

4. *Qamez* for *ſurek*, and *ſureq* for *qamez*. In the firſt perſon of the future. As אוּכַל *ucal* and אֶקְוֹל *aqul* here the א hath *a* or *u*: ſo under the ſame radicall in divers tenſes, as קָם *qâm*, and קוּם, *qûm*.

5. *Zere* for *hirek* the long, and *hireq* the long for *zere*. As הַפְקֵד *hafqed* or הַפְקִיד הַפְקֵד *hafqîd*. תֹּמֶךְ *tomêk* תֹּמִיךְ *tomick*, יוֹסֵף *yoſef*, יוֹסִיף *yoſif*, מִישֹׁר *miſor* and מֵישָׁרִים *meſarim*.

6. *Zere* for *Holem*, and *Holem* for *zere*. As רֵאשׁ *rôs* רֵאשִׁית *reſit*. אֵת *êt*, אוֹת *ôt* (whence אֹתִי *oti*, אֹתְךָ *otkà* אֹתָם *otâm* אֹתָן *otân*, &c.

7. *Zere* for *ſureq*, and *ſureq* for *zere*. As פָּקֵד *faqed* and פָּקוּד *faqûd*. Which two formes have one and the ſame ſignification.

8 *Hireq* the long for *Holem*, and *Holem* for *Hireq* the long. As מוֹת *môt*, mors, mortis, with an interpoſition

position of *r*, more, *death*, and in many other places and formes that מ with Hireq, As הַמִּית *hemît*. And many more.

9. *Hireq* the long for *ſureq*, and *ſureq* for *Hireq* the long, As רַחֲמִים *Rakhîm*, and רְחוּם *Rakhûm* פָּקִיד *faqid*, and פָּקוּד *faqud*, which two formes have one and the ſame ſignification.

10. *Holem* for *ſureq* and *ſureq* for *Holem*, is the laſt among the long Vowels, and is very frequent. As יָרֹם *yarôm* יָרוּם *yarûm* Becauſe that ו doth quieſce both in *o* and *u*.

There are ten changings alſo among the ſhort vowels where either two ſorts of ſhort vowels are found either in divers formes, at the ſame letter, or in the ſame forme at the ſame letter.

1. *Fatah* for *ſegol* and *ſegol* for *fatah*. Here all the Grammarians do give many examples; eſpecially if the laſt or one before the laſt be a guttural letter, and the accent at the ſyllable before the laſt: in place of one or two *ſegols* is for the moſt part a *fatah* and do call that a *fata vicar for ſegol*, wheras they ſhould call all *Vowels vicar*, none of them being exempt from that changing, as we ſaw in the long.

2. *Fatah* for ſhort *Hireq*, and ſhort *Hireq* for *Fatah* As אַמְרִי for אֶמְרֵי בְּזַהּ for בְּזֶה בָּז, and all thoſe, that have the firſt radicall ה, ח, ע. Alſo יִלְתֵּיךְ for יַלְיוּ for יִלְיוּ.

3. *Fatah* for ſhort *qomeẓ* or *qubbuẓ*, and ſhort *qomeẓ* or *qubbus* for *fatah* is not frequent but rare: except in the active of the ſecond order, where there is *fatah* or ſhort *hireq*, in the paſſive there is *qubbuẓ* at the firſt radicall, As פָּקַד *fiqqad*, paſſ. פֻּקַּד *fuqqad*.

An unneceſſary alteration becauſe of the vowels, our reaſon diſcernes the gender.

4. *Segol* for ſhort *hireq*, and *hireq* for *ſegol*. As אֶכֶל whence אֶבְלִי for יִשְׁכַּב for יִשְׁכֵּב this permutation is conſtant in the *fourth, fifth, ſixth*, and *ſeventh future*, where א hath *ſegol*, and ת, י, נ, *hireq*. Except אוֹלַד אִשְׁבַּע אֶמְלְטָה אֶבְנֶה and ſo א in all the Verbs that have the firſt radicall *vau* and *yod*.

5. *Segol* for ſhort *gomez* or *qubbuz*, and ſhort *gomez*, or *qubbuz* for *Segol* is not frequent, but rare: The examples of that alteration yee muſt put herein.

6. Short *hireq* for ſhort *gomez* or *qubbuz*, and the ſhort *gomez* or *qubbuz*, for the ſhort *hireq*. As הִתְפַּקֵּד רַו for הִתְ. B N Adde hereto

Fatah for *ſegol* p. 217. As זֶרַע the letter *Rês* wil have it alſo, as וַיֵּרֶד the laſt א regards it not, as פָּלָא רָשָׁא ח alſo cares not for it ſometimes, as לַחֲם never, but ſometimes לָחֶם the *fatah* before the ח being made long for any great vowell ſake, as רָחֶם frequently, רַחֶם ſeldom. By theſe many examples, you ſee that whither you read *a* or *e*: it is all one. And, *ſegol* for *fatah*: when the gutturall Letters have a long *a*, or *ſva qamez*. As אַחְיוּ הָאֲפֻם from אַחִים the א with *fatah*, becauſe ח hath no *qamez* ā. שְׁאֶלְתֶּם ſo הַרְהָ for הֲרָה וְלִחְדָשִׁים for אַ; הֶעֱבִיד and הֲעַבְחֶתִיךָ, except ה which before the Nounes hath for the moſt part *qamez* not

ſegol

ſegol. As הָאָדָם for הָאָדָם and many more. By which you may againe perceive the liberty yee have to pronounce, and to poynt otherwiſe than the bible now is in every word, there being almoſt none example for any forme, perſon, tenſe, or order, where yee will not eaſily finde many exceptions. And I wonder that all the learned men ſhould not have bin able to make that neceſſary concluſion out of ſuch an innumerable multitude of *anomalicall punctations*, that there was no neede at all to ſeeke for and obſerve that *punctation*.

The ſhorteſt do interchange among themſelves. 1. Under gutturall letters in place of a ſingle *ſva* is aſſumed a compounded. Inſtead of *fqod* פָּקֹד the firſt letter (without a vowell) becauſe no gutturall hath no compound but a ſingle *ſva*; whereas in the ſame forme אָבַד hath *ſva fatah*, becauſe gutturall: אֱלֹהִים a *ſva ſegol*, becauſe gutturall; פְּרִי fri, *fruyt* with a ſingle ſva, but חֳלִי *Kholi*, with a *ſva qomez*, (becauſe a gutturall letter,) in ſtead of חְלִי *khli*. So אֲדֹנָי *adonay* becauſe gutturall hath *ſva fatah*, and יְהוָה *yhovah*, becauſe no gutturall, a *ſingle ſva*. That name doth not ſo much as once take the vowels or pricks of the name *adonay*, neither doth *adonay* admit of theſe belonging to *yhovah*: there being a great diverſity betweene יְהוָה *yhovah* and אֲדֹנָי *adonay*, as there is betweene אָבַד *abód* to periſh, and אֱלֹהַּ *elóh* God, or פָּקֹד *fqod* to viſite, and תְּהוֹם *thom*, an abyſſe. And בַּיהוָה *bahovah*, לַיהוָה *lahováh* hath not the points of לַאדֹנָי בַּאדֹנָי, for then it muſt

be בְּיְהוָה and ſo wee never finde i, nor is it regularly capable of theſe poynts; but looſes its ſingle *ſva*, and the letter before hath *fa:ah* for *hireq* onely by *permutation* of one ſhort vowell for another. Where with wee determine that great queſtion about the pronounciation of the name *yhovah* יְהוָה ſaying, that it hath alwayes its owne vowels, and never thoſe of *adonay*, nor doth it looſe a *compound* but a *ſingle ſva* in the compoſitions with לְכָב; (and thoſe who ſay it hath the pricks of *adonay* are either blinde, or unskilfull in Grammar;) and therefore it is never to be pronounced *adonay*, nor to bee eſteemed unutterable by the pricks, it hath, or by the loſſe of its proper pricks, which are as proper now to it, as *zere* and *Hireq* were or are to the word בְּרֵאשִׁית *breſit*, and ſo, no ignorance, nor myſtery is there to bee conceaved about the pronounciation of it. And if the Jewes did it becauſe they would not have that name profained by pronouncing it, then is it partly a childiſh, (nay impious) invention, where the command of God Almighty for not profaining is precedent, and more binding the conſciences, partly blaſphemous, ſtriving thereby never to have it pronounced at all, whereas God forbids onely the irreverent and vaine uſing thereof. But to excommunicate them that ſhould offer to pronounce it, as if they (by the abolition of Gods proper Name out of mens hearts) defired to pull the very memory of God himſelfe out of the heart of men, that God forbid wee Chriſtians ſhould allow of in them or us, or any ſort of people.

Secondly, inſtead of one *compound ſva*, there is another by the ſame *pronunciation*. As for inſtance הִוֵּה and חִוֵּי הִוֵּי and וְחִוָּה for וְחִוָּה and once הִוֵּחָזוֹק the reſt alwayes הִוֵּחָזוֹק.

Thirdly,

Thirdly, in many places under theſe gutturall letters there is a *ſingle ſva* in place of a *compound*, as וְחִיוֹת inſtead of וְחִיוֹת.

Fourthly, under a non gutturall a *compound* for a *ſingle ſva*, as גְּנַבְתֹּר לְקֹחָה זְפִי and many others. The uſe whereof is, that this *ſva* whither *ſingle* or *compound* is a meere fancy, without any the leſt uſe, as being in none of all the tongues in the World, except brought here into by theſe Jewiſh dreamers and high philoſofers in needles things.

The *ſecond* degree is the true *mutation* for neceſſity ſake, and is fourefold, a long vowell is preciſely changed into its contrary ſhort one, *viz.* ā in ă, ē,ĕ,i,ĭ,ō,ŏ,ū,ŭ:

1. When that ſyllable which was a long one, becomes a ſhort one. As בָּ *bā* into בַּל *bal* בֵּ *be* into בֶּל *bel* בִּ *bi* into בִּל *bil* בֹּ *bo* into בָּל *bol* בֻּ *bu* into בֻּל *bul*: as for inſtance. בְּהֵמָה *bhēmā*: the long ſyllable *mā*, becomming *mat in ſtatu conſtructo*, (or with a relation to the following word) getting in ſtead of ה a ת is בְּהֵמַת *bhemat*: and againe the firſt long *bhē*, becomming *bhem*, as in בְּהֵמַתְךָ *bhem tka* gets a *ſegol*: the reaſon is, becauſe the long ſyllable becomes a ſhort, therefore the long vowell a ſhort.

2. Conſtantly, a ſhort vowell becomes long, when the ſhort ſyllable becomes long. As בַּל *bal* into בָּ *ba*, בֶּל *bel* into בֵּ *be*, בִּל *bil* into בִּ *bi*, בָּל *bol* into בֹּ *bo*, בֻּל *bul* into בוּ *bu*. As for inſtance פָּקַד *fa qad* with the affix פָּקְדוּ *fqa do*. Alſo לָ for לַהּ

in גָּלָה, ָ for צָא in מָצָא as לָמַשׁ written with the *ſva* expreſſed or underſtood under the finall non gutturall letters, but never under א and ה, when a long vowell goeth before, but when a ſhort one preceeds it, is there alſo underſtood. As אֶהְיֶה *ehyeh* פָּלָא צָרָא, &c. Againe the long vowell becomes ſhort.

Thirdly, when ſtanding in a ſhort ſyllable with a Mediator, that Mediator doth fall away: as בָּל *bâl* into בַּל *bal*, בֶּל *bêl* into בֶּל *bel*, בִּל *bîl* into בִּל *bil*, בֹּל *bôl* into בָּל *bol*, בֻּל *bûl* into בֻּל *bul*. For inſtance אֵת *êt*, אֶת־ the accent being taken away by the following maqqef. So קֹל *cól* becomming קָל *col*.

Again 4. the ſhort vowel becomes a long if either the *Mediator* leave its ſyllable, or being a lower, do become one of the higher degrees, which they call the *kingly accents*: as for inſtance; הַשָּׁמַיִם *haſſamayim*, the *accent* is *Mediator*, and therby the ſhort vowell is able to make up a long ſyllable: but in הַשָּׁמָיְמָה *haſſamayma*: the ſame *Mediator* is a great Duke, cald *atnakh*, hence the ſhort vowell is changed into a long: ſo פָּקָד faqad with a Kingly accent is פָּקָד faqâd. *In ſtatu conſtructo*, (or in relation to the following ſubſtantive,) the accent is underſtood to bee gone, which is all one, as if it were really gon, and hath the ſame vertue, notwithſtanding the accent be preſent. As מַקְוֵה from יְקַוֵּה from יְיַ from חַי from יְרֵךְ from יְרֵךְ from יְרֵךְ from יְרֵךְ from פֶּה inſtead

ſtead of פָּה becomming פִּי becauſe the quieſcent letter makes the vowell long for long to change by permutation.

Obſervation.

WHere this downe right oppoſite change (from a long *a*, into a ſhort *a*, or ſhort into long) is not found, but ſome other not ſo oppoſite, as for example *e,i,o,u,* for *a*, or *a,i,o,u,* for *e*, or *a,e,o,u,* for *i*, or *a,e,i,u,* for *o*, or *a,e,i,o,* for *u*, yee muſt conceave firſt that the downe right oppoſite *mutation* hath beene there, and then that the other *permutation* came in, and brought an *e,i,o,u,* for *a*: *a, i,o,u,* for *e*: *a,e,o,u,* for *i*: *a,e,i,u,* for *o*: *a,e,i,o,* for *u*: and then the thing is well, and rules remaine conſtant.

Foure exceptions about the Rule.

As the true *mutation* is fourefold, ſo the exception is foure fould. 1. Where a ſhort vowell (without a following *moveable letter* in the ſame ſyllable, or without *dages*, or an *accent mediator*,) abſolves a long ſyllable: as, בַּיהוָה בַּאדֹנָי for בְּיהוָה by *permutation* of a ſhort *fatah* for a ſhort *hireq*. חָהֹלֵךְ הָאִישׁ, &c. *N. B.* that falſe conceit of the Grammarians, as if all the compound *ſvas* were movable, *viz.* conſtantly to go to the following letter, hath made them to put a *meteg* by the ſhort vowell before, whereby they raiſe another errour, teaching that meteg hath the ſame authority, that the true accents have, *viz.* to keepe ſhort vowells in a long ſyllable by its mediation, and ſo make *meteg* a true accent. Three falſe things, for *meteg* is no accent,

cent, nor hath the propriety of a *mediator*, nor is necessary by א. For instance in אָהֳלוֹ *ohlo* אֶשְׁתֵּה *eshe*.

2. That long vowels may stand in a short syllable, as עֲרוּמִים הָמוּתִיו וּלְד בָּזִים and that constantly in the last syllable ending on ו and י with a *nun paragogic*, but without a *mediator*.

3. In relation, or *statu constructo* the long vowell is not changed, as for instance כְּתָב *Kâb* מִכְתָּב *mibtâh* מָתָן *matân*, &c.

4. Of the fourth except, that a short vowell doth not change into à long, notwithstanding the word be *in statu constructo*, or in relation to the following, and thereby the accent is esteemed to bee lost, as רָעָה 1 *Kings* 4.5. instead of רֵעַ.

The third sort of Anomaly is the contraction of syllables, *viz.* when one or two syllables (more then there were before) come into the word. This contraction of sillables cannot bee done by casting away any letters, (whither necessary or unnecessary) of that word, but rather by casting away of these pricks esteemed vowels: whither long or short, none excepted. After which casting away of any vowell, the fashion of these masters is to put the *sva simple* or *compound* underneath that letter, (as you had it in Orthografy.) The reason or signe of this casting away of vowels is, when the accent looseth its place, going from its letter to the next, or the next save one or two following: As for instance. לָמַשׁ *lathas*, *lathês*, *lathôs*, the accent is at the second radicall, which hath either *fatah*, *zere* or *kholem*. Now if à ת, or ה, with a vowell given unto the third radicall, do come unto this word, then the accent must go towards

wards that third radicall, as yee ſhall have it in the following rules of *accents*. Which being done thus לְמַשְּׁחוּ לְמַשְּׁחִי לְמַשְּׁחֹ all ſorts of vowells (none excepted) that are at the ſecond radicall fall away and then it becomes thus, לְמַשְׁחוּ לְמַשְׁחִי לְמַשְׁחֹ, *viz.* Only of two ſyllables, wheras otherwiſe it would have bin of three.

Many more examples might bee given for this kinde of caſting away, it being ſo frequent that there is ſcarce one line in the *Ebrue Bible* without it. Further, becauſe there may ariſe a doubt, which of two vowells is caſt away, the firſt, or the ſecond, and why in that example not as well the firſt as the ſecond, I muſt give here ſome ſmall directions, when the firſt or ſecond, or both vowels are caſt away. (Yet for a beginner theſe are unneedfull, for hee will ſee well enough, if hee hath the full word before him, which is there caſt away; if not, let not that trouble him.) 1. Without affixes (in all orders, tenſes and perſons ending on theſe letters, ה ח ו י (ſo that the foregoing letter receive a vowell, in all verbs without אוי the third, or אוי the firſt and ſecond radicall,) the ſecond vowell is caſt away, as we ſaw it in three letters: one example more for ו, *viz.* לְמַשְּׁחוּ *lithas*, *lithês*, *lithôs*; (I confeſſe it is onely one ſyllable, yet it is the ſame caſe as if ל the firſt radicall had a vowell) I ſay לְמַשְּׁחִי *lithſi*, as לְמַשְּׁחוּ *lithſu*: where you ſee the ſecond radicall hath loſt its vowel. But why? becauſe it hath loſt its accent, which is gone to the third radicall and it went thither, becauſe that hath got the vowel. 2. The ſame perſons and tenſes which have two vowels, if they get the affixes, looſe the firſt vowell: לְמַשְּׁחִי becomes לְמַשְׁחִי *lithaſi*, and

and thus with all affixes, the ſame in theſe following and the like Nounes, *viz.* גָּדוֹל *gadol* מָאוֹר *maor*, &c. 3. Both Vowels, in Nounes ending on a ſhort Syllable as מֶלֶךְ *melek* זַיִת *ſayit*, *&c.*

All the *monoſyllables*, both *Nounes* and *Verbs*: in the *Noun* is comprehended the *infinitive* of the firſt order; in the *Verbs*, the *imperative* or *preſent* commanding of the firſt order. As קַח לֵךְ תֵּן רֵךְ בֵּן שְׁרֹב שְׁמַע דְּבַשׁ שְׁכַם, Or looke to my Grammaticall delineation in Latine. 1646. at Amſterdam printed in quarto, where you finde it in the paradigmes, therein more cleare, becauſe I did put there black next to white, that is, whereas in the Bible, or other Grammars you ſhould onely finde the *anomaly* without the ſhew of *analogy*, where, that it might be clearer, (a thing very neceſſary for all beginners in *Ebrue* onely, and that for thoſe, who will not go on in this tongue without theſe pricks, unjuſtly cald vowels,) there I did ſet the *analogy* by it.

The exceptions of this third ſort of *anomaly* is, when the vowels remaine, where otherwiſe they are uſually caſt away (in *Ebrue* onely, for this ſpeech of the pricks doth extend no further for the preſent) as for inſtance. 1. When the accent is not falling away, for its going downward to the following Letter or ſyllable, was the requiſite condition, *ergo* that not being performed, the caſting away of theſe vowels cannot be expected: for inſtance אָבִי *abi* a father, hence אָבִי alſo, *abi my Father* inſtead of אָבִיי, and ſo אָחִי a brother and my brother, חֹתְנִי [illegible]ther in Law, and my father in Law. אָבִיךָ אָבִינוּ and אֲבִיכֶם but אֲבִיהֶם becauſe the accent is gon frō *b* to *k* in *abikem*, hence is that *gamez* fallen away from

from under the א; the like in אַבְרָהָם, אַבְרָהָם and אַבְרָהָם &c. So יִרְאֶה instead of יִרְאֶה and אַבְרָהָם instead of אַבְרָהָם which for the most part is so at those accents, which are of some higher ranke, as *filluq*, *atnakh*, *rbia*, *saqefqathon*, &c. Because they love not to stand at the last syllable, but for the rest sake choose rather the last syllable save one. 2. No short vowell in a short syllable can be cast away; for instance, *hireq* and *fatah* in הִתְפַּקַּדְתֶּם *hitfaqqadtèm*: because it is said, that all vowels long or short may be cast away, when the accent descendes, with provision that the short or long vovvel bee in a long syllable, or the syllable before short, become now long.

The reason of the necessity of the long and not of the short syllable is, because that in the short syllable there being already one *sva*, if that short vowel should also fall away, there must needs come in its place another *sva* Now two *svâs* in the beginning of a word cannot be pronounced, or to speak more accuratly, in this tongue no Letter with a Vowell doth take before it selfe two Letters without one, as wee do in English, *in spring time*, where only *r* hath the Vowell *i*, *s* and *p* hath none, and yet both these Letters without a Vowell are pronounced together with *ri*, saying, *spring*; but this I say is not used in this tongue, for in place of *sva* under the first Letter (if it ever had a Vowell) a Vowell must returne, so that it is better not to cast it away at all, then after such casting away to fetch it, and place it there againe.

3. A short vowell in a long syllable as מַ in הַשָּׁמַיִם *hassamayim* cannot bee cast away: because the accent must first bee gon; and a short vowell in a long

long ſyllable doth preſuppoſe the preſence of the accent. Now the preſence and abſence of the accent at one and the ſame time, are contrarieties, and cannot be expected; therefore the ſhort vowel cannot be caſt away being in a long ſyllable.

4. Vpon the ſame ground a long vowel cannot be caſt away in a ſhort ſyllable, becauſe the accent is required togither with the long vowel in a ſhort ſyllable, and here is required the accents loſſe.

5. Neither can a long vowel be caſt out of a long ſyllable, which having אוי *quieſcens*, ſtands in ſtead of a ſhort ſyllable: for inſtance: if in *hitfaqqadtèm* הִתְפַּקַּדְתֶּם none of theſe ſhort vowels can be caſt away, by the reaſon given, *ergo* neither if the ſecond letter of any ſhort ſyllable ſhould looſe its moveableneſſe or *ſva*, the vowell notwithſtanding by the neceſſary mutation becomming long, could be caſt away, let the accent go never ſo far: as for inſtance; if לוֹ *lo* do ſtand in place of לְוִי? *liv*, this is a ſhort ſyllable, that a long, there are in both alike two Letters, onely here the ſecond is movable, and ſo makes a ſhort ſyllable, there the ſecond is quieſcent, and makes a long; I ſay, that the vowel cannot be caſt away either in the one or the other, when the accent goes away, notwithſtanding the long ſtayes in a long ſyllable, becauſe it is in place of a ſhort one, as לוֹטַשְׁתִּים not לְטַשְׁתִּים from לוֹטַשׁ.

6. If אוי *quieſcent* bee caſt away, yet becauſe they are in certaine places neceſſarily underſtood, the long vowel in ſuch a long ſyllable cannot be caſt away, as לֹטַשְׁתִּים *lothſim*.

7. Where there goeth before the long vowel in a long ſyllable a *ſva* either belonging to that long

ſyllable

ſyllable or not, as for inſtance ד in גְּדָיִים. And this faſhion of *ſva* is in this tongue. 1. Expreſly in the ſame ſyllable: as גְּדָיִים. 2. In the ſyllable before as אַזְכָּרָה *aſcarà*. 3. In *dages*. בָּקָּשָׁה *baqqaſa* in ſtead of בַּקָּשָׁה. 4. underſtood under the quieſcent going before. As מוֹצָאִים *motzaim* the ſame obſervation is about the long vowel *zere*, *hirec*, *holem*, *ſurec*, and other ſhort vowels, if ſuch examples are to be had. Except שְׁבוּעִים *ſabuim* שְׁלִישִׁים *ſaliſim* inſtead of שְׁ *ſbu*, *ſli*, for diſtinction ſake, as Grammarians will have it, from שְׁלִישִׁים שְׁבוּעִים, but I believe no ſuch diſtinction to be in the pricks, but onely by a meere accident in theſe and ſundry other words this long vowell is not fallen or caſt away, notwithſtanding the accents removall from שָׁבוּעַ and שָׁלִישׁ *ſabu*, *ſalis*.

Analogall unto this contraction is the combination of two letters without a vowel into one ſyllable, which the Grammarians in Latine give by this rule; *duobus ſvayim concurrentibus pro priori aſſumitur hireq*: that is; if two *ſvàs* come together for the firſt is put à hireq: for inſtance פִקְּדִי *fqod*; ד hath a *ſva*, and ק the ſeccnd radicall hath both a vowell and an accent: in the feminine gender this *fqod* receaves an *i*, to ſay, *di*, whence the accent goes to the third radicall *d*, becauſe it receaves a vowel, hence is that *o* of *qo* caſt away, and *q* remaining without a vowel receives a *ſva*, thus פִקְדִּי. In ſuch a caſe the firſt letter receaves à *hireq* and then I ſay פִקְדִי *fiqdi*, becauſe here in this tongue three conſonants before one vowell the maſters do not allow, but

but after the vowel it may bee. About this rule are to be obſerved theſe following things. 1. The Letters that have no vowell muſt go before that letter that hath one in the ſame ſyllable, ſo that no vowel go before theſe two *ſvas*, for then each of theſe two vowels take to them the neereſt Lettre without a vowel as יִפְקְדוּ *yifqdu* פקד are without vowels, *d* ד and *yod* have vowels, therefore י takes the neareſt פ *f*, and ד *d* the neareſt ק. 2. there comes not in only *hireq*, and ſometimes *fatah* and *ſegol* as the Grammarians ſay, but alſo *gomeꝛ* the ſhort; as הָפְקַד *hofqad* הָלְטַשׁ *holtas*, inſtead of הִפְקַד *hfqad*, הִלְטַשׁ *hltas*; and *qubbuꝛ*. As פֻּקַּד *fuqqad* inſtead of פִּקֵּד *fqqad*, לֻטַּשׁ *lutas* inſtead of לִטֵּשׁ *ltas*: ſo that the rule muſt be more generall, *duobus ſvayim concurrentibus aſſumitur vocalis brevis*. Two *ſvâs* comming together before a vowel in the ſame ſyllable, aſſume any of the ſhort vowels in ſtead of the firſt *ſva*. 3. No long vowel can bee taken inſtead of the firſt *ſva*, becauſe it is againſt the nature of a long vowel to ſtand with a *ſva* following in the ſame ſyllable without à *mediator accent*, as is ſhewed in *Orthograſy*. 4. That it muſt not be underſtood to be meant only of a *ſingle ſva*, but alſo of a *compound* one, not onely under a *non gutturall*, but alſo under a *gutturall Letter*: as חֳלִיוֹ *Kholyo*, in ſtead of חֹלִיוֹ from חֹלִי as פָּרְיוֹ *firyo* in ſtead of פִּרְיוֹ from פִּרְי *fri*. 5. If the ſecond letter be a *gutturall*, looke what vowell it doth then aſſum to its ſingle *ſva* to make a compound one, ſuch a vowel is conſtantly taken under the foregoing letter with a *ſva*, which the Grammarians

ans give by ſome other new rule, *viz. gutturales punctuant ſe & præcedentem*, whereas that rule is ſuperfluous, being already incloſed in that rule: *ſvajim concurrentibus propriori aſſumitur vocalis parva*: as יַעְמֹד in *yamod* receives *fatah*, becauſe ע has *ſva fatah*. 6. Nor is here any exception to be made as if *ſva qomez* gave to the foregoing letter a long *qamez*, as ſome Grammarians falſly aſſert, reading וָחֳלִי *vakholi*, where you may nay muſt reade *vokholi*: ſo אָהֳלִיבָמָה *oholibamah*, not *aholibamah*, as in the Engliſh tranſlation. 7. If three *ſvas* come together, as from גִּבְרַת *gbéret*, with the affix of the firſt perſon in ſtead of גִּבְרָתִי for the middle or ſecond *ſva* is put a ſhort vowell, *gbirti* גִּבְרְתִי.

Oppoſite to this *contraction* is a frequency of remaning vowels, becauſe the Accent remaines at its place, and notwithſtanding one or two ſyllables are joyned unto that words end, yet the accent remaining, where it was before, the vowell, either at the accent or before, is not caſt away. 1. Nounes and Verbs ending in יוד without the affix letters of the perſonall Nounes: for inſtance in Verbs. אַבְרֵה for בָּחֳרוּ for חֲלָכִי for *in Nounes*. שָׁבִי *Sebi* for שֵׁבִי *Sbi* אֲנִי *ani* for אֲנִי *ni*, יָפִי *yofi* for יְפִי *yfi*: alſo חֳלִי *kholi* for חֲלִי *khli* or with affixes, in ſtead of *ſva* is ſet *qamez*, *fatah*, *zere* or *ſegol* before כָּ הָ נִי נוּ הֶן זַרְעֲךָ *Zaréka* for זַרְעָךְ *Zarkà*. יִרְשֶׁךָ *yiraſéka* for יִרְשָׁךְ *yiraſkà*. Before which Letter כָ *ka* in ſome words one ſyllable remaines by tranſpoſition

אִתְּךָ אִתֵּךְ בָּךְ לָךְ עָמְךָ for אִתָּךְ &c. 2. More especially in the 1. and 2. person of the 1. and 4. pretertenſe in verbs that have the 2. and 3. Radicall the ſame, there is conſtantly a *holem* in ſtead of *ſva*, the accent remaining or going downe to the new ſillables: of זָמַם *zmm* is זָמְתָּ *zammóta* for זָמַמְתָּ *zammtà* of מקק *mqq*, is נְמַקְתֶּם *nmaqqotem* for נְמַקְּתֶם *nmaqqtém*: of חלל *khll* is חָלְלָה *hakhillota* for חָחַלְתָּ *hakhillta*. 3. The ſame is always in the ſeventh pretertenſe, but in the fourth pretertenſe only ſometimes in verbs of the Radicall אוי ; of פוץ *fuz*, is וְנִפְוֹצְתֶם *vunfozotem*, for וְנִפּוֹצְתֶם *vunfoz tem*. Of קוּם *qûm* וַהֲקִימֹתִי *vahaqimoti*, for וַהֲקִמְתִּי *vahaqimti*. 4. In the fourth order active in all perſons ending with וי and ה *paragogic*, the ſecond Radicall hath a vowel in ſtead of *ſva*, becauſe the accent remaines. As חַפְקִדוּ *hafqidu*, for חַפְקְדוּ *hafqdù*. תַּפְקִידוּ *tafqidu* for תַּפְקְדוּ *tafqdù*. הִפְקִידָה *hifqida* for הִפְקְדָה *hifqdàh*. 5. In verbs of the ſecond Radicall אוי in the ſame perſons and tenſes of the ſame termination וּיה in in any order whatſoever : of קוּם *qûm* is קָמוּ *qamu* for קָמוּ *qmù* קוּמוּ *qumu* for קוּמוּ *qumù*. The ſame. 6. when the 2 and third Radicall are the ſame ; *viz.* of סבב *ſbb*. is סַבּוּ *ſábbu* for סַבְּבוּ *ſabbù*. 7. of the perſonall Noune הוּא or הִוא taken onely ה, either with *vau* הוּ, or without it הִ *hi*, with *hirec the long*, as it had it in the whole Noune. This notwithſtanding by no Grammarians is eſteemed a ſyllable, yet it is a good, full, and true long ſyllable ; *hi*, as the word הִיא *hi*

is

is a true full word. This *hirec* is ſir-named *maſſiq*, becauſe it brings its letter to be heard, no letter without a ſound or vowell being capable of a pronunciation, as *bi*, ſo *hi*, and as *b* without *ae i ou* is not pronounced, ſo neither *h* Notwithſtanding this ſyllable הִי or הִ, (or הִ as it is now moſt frequently & only yet falſly written) the accent not tending to the vowel, is not caſt away, nor the ſyllables contracted, as being a thing of no great importance, if one ſyllable be more or leſſe. This *maſſiq* or *hirec* is moſt frequently caſt away and leaves the ה as if it were *quieſcēnt*, as לָהּ heirs, for לָהִ *lahi*: שִׂכְמָהּ *ſicmāh*, for שִׂכְמָהִ *ſicmahi*, which is conſtantly in the affix נָהּ for נָהִ. *Obſervation.* Theſe three ſorts of *permutation*, *mutation* and *contraction* of ſyllables, or *Alternation*, *Alteration* and *Abjection* do comprehend all that infinity of Rules, whereof a man might eaſily collect above a thouſand out of divers Authors, about the *mutation* of points. And yet the whole ſenſe of Scripture is not better or clearer, if yee know them, nor worſe, if yee know them not.

Rule 5. *The Analogy of the vowels in Calde is not much different from Ebrue.*

Qamez the long *a* is 1. In the affix perſonall Noun of the ſecond perſon. As אוֹסִיפְךָ *oſifca*. 2. Before א and ה, אֲנָה and אֲנָא *ana I*, אֲנַחְנָא *anakhna* nos, wee. 3. Under the firſt radicall in the Nounes, קָטֵל *qathēl*, killing קָטִיל *qathil*. killed, for it is a meere tale and fancy, to ſay, that the participle *peil* under the firſt radicall hath no vowels but a *ſva*. For the faſhion of writing in the Orient is, that in their Manuſcripts they leave away for the moſt part that vowel, which is ſo well knowne, that whither it

it bee written or not, no body doth doubt of it. Therefore in the *Syrias* wee have examples of the vowel under the first radicall, 4. Instead of a *fatah*, where the following Letter (in place of a *ſirâ*) doth receive à vowel, as אָקִים *aqim*, instead of אַקִּים *aqyim*, &c.

Zere ē, 1. Under the second radicall very constantly in all the orders, especially in the fourth. As אַבְרֵךְ *abrek*, to bow the knees. 2. In the plurall *in ſtatu conſtructo* following or not following ן paragogic תְּרֵין *trên* two, Masc. and Neuter תְּרֵי *tre* and תַּרְוֵי *tarvè* the same, תַּרְתֵּין *tartên* duæ, o, two, feminine & Neuter. 3. Under the first radicall in Nounes & Verbs, where the second or third is cast away, As אֵם *êm*, à Mother. 4. A י quiescent following without the plurall, As לֵילְיָן *lelvân* neights, 5. Instead of the *ſegol* in the second plurall of the pretertense in any orders, as in לְהַשְׁתֵּן *lhaſtên* instead of *Ebrue* לְהַשְׁתֵּן *lhaſtèn*, &c.

Hireq the long is for the most part, where *yod quiescent* is following. As אוֹבִידָה *obida*, אוֹסִיפָךְ *oſifkâ*, יְיַטִּיב *yyetib* יְהוֹשִׁיעַ *yhoſia* הִמְסִיו *himſiv* instead of הִמְסוּ *himſu*. &c.

Holem, for the most part where it is in *Ebrue*, especially when there follows à *vau quiescent*. As אוֹבְידָה *obida* מְהֻקְצָעוֹת *mhuqzaôt*.

Surek is as in *Ebrue* הָאֲזִינוּ *heezníkhu*.

Patah is before ת the Character of the feminine gender, as in *Ebrue* constantly before the Nounes, and in some Verbes, As אָזְלַת *azlat* hee went. הָלְאַת

הָלְאָה *helât* hee wearyed. הָגְלָת *hoglât*, it is caſt out, וַעֲשָׂת *vaſhât*, but theſe 3 by *anomaly* are written conſtantly with a long *qamez*, not *fatah*, as פִּקְדַת *fiqdat*, לִטְשַׁת *lithſat*. And good reaſon, becauſe here the ſyllable *at* is ſhort, therefore a ſhort vowel, but in *Ebrue* ordinarily the ſyllable is long, As לִתְשָׂה *lathſâ*, therefore a long vowel. And that this ת is the true formative of the third Feminine, and ה onely by accident, we may eaſily ſee by the conſtancy of it in *Syric*, *Arabic* and *Etiopic*; item in *Ebrue* in the examples wee gave, and many other, when any Letter is joyned to the end of that perſon either *paragogic ſuperfluous*, or *formative*: item from the ſecond Feminine, when ת formes the Feminine conſtantly, as a ת alſo (but of another Noune) the ſecond Maſculine, item the firſt perſon ſingular being of a common gender, hath a ת both in Maſculine and Feminine in all orders, in all dialects.

2. *Fatakh* is under the ſecond radicall, as in *Ebrue* אֶתְחַבַּר *etkhabbar*. 3. under the firſt radicall in *pael* and *etpael*, or the ſecond and fifth order in all tenſes, אִתְחַבַּר, &c.

Segol is almoſt in all places, as in *Ebrue* הֶאֱזִינוּ *heezinu* they have heard: ſo in *Calde*. וְהֶאֱזִיחוּ *vheezikhu* Eſ. 16. 9. they have caſt far of. אֶלְטַשׁ *elthaſh*. אֶתְחַבַּר *etkhabbar*, &c.

Hireq the ſhort is unjuſtly come in under the firſt radicall in the firſt Pretertenſe, inſtead of *qamez*. *a* by *Ebrue*, and *Fatah a*, by *Arabic* upon that falſe principle, as if the firſt radicall in the firſt pretertenſe had no vowel, which I ſay is falſe: לִטְשַׁת from לִטַשׁ inſtead of לִטְשַׁת. Nor eſteeme I the puncta-

tors

tors of the *Ebrue Bible*, and consequently *Daniel* so very old, lesse or far lesse the punctators of the *Calde Targum*, as they call it, it being done, written & used after the Babylonian captivity, but points a long time since Christ. 2. In many other places, as in *Ebrue*. *Qomez* the short, and *Qubbuz* just as in *Ebrue*. וְגִלַּת *hoglat* מְחֻגְצָעוֹת *mhugzaót*, &c.

Rule 6. *The Anomaly of these pricks may in some measure (but not constantly) bee reduced to the Ebrue Anomaly.*

Because the punctation of the *Targum* is latter, and not done with such accuratenes, nor by such learned *Jewes*, lesse upon such principles as the *Ebrue* for the generality is, hence is it, that the punctation is very *anomalicall* in all places. Now these five Reasons by me given. 1. Not the same principles. 2. Not the same learning. 3. Not the same accuratenesse. 4. Not the same Authors and. 5. Not the same time; shew well enough the Roote of that disagreeing of the *Ebrue* and *Calde punctation*. And how greater that difference is, the easier it hath bin to perswade the common sort of learned men in this tongue, that they are either two diverse tongues (for so many Authors do ignorantly speake) or at least dialects of a great distance one from another; whereas it is knowne, and clear, that *Ebrue* and this *Calde* was spoken in one and the same *Jury*, nay *City* of *Jerusalem*, onely the time differing, *Ebrue* before the *Babylonian captivity*, *Calde* after it. And if a diversity of punctation makes a divers tongue or dialect, then am I sure, that *Abraham de Balmes* (*a Jew Grammarian*,) who wrote an hundred yeares since in *Italy*, hath a diverse dialect, for if any would scanne that punctation of his Grammar, hee would neither finde true *Ebrue*, nor true *Calde*. The same might wee say of that

late

late Edition of *Miſ.ayot* pointed by a *Iew* in the *Low-Countries* and Printed at *Amſterdam* by *R. Mnaſſe ben Yiſhrael* Therefore I deſire the Reader to believe the pricks to be but meere fancies.

Rule 7. *In Siriac, Arabick* and *Etiopic the anomaly is no more to bee regarded, than in Ebrue and Calde.*

To ſhorten all the long and tedious, (though unuſefull) obſervations either of mine, or all the reſt of the Authors before mee, ſeeing that the greateſt part of them are individuall, and the ſame of them nothing worth at all, for the *Syriac* Manuſcripts that are at this day extant, are without prics, and ſtroacs, and among the *Arabic* Books not one of a thouſand is to be found pricked or pointed, and in the *Etiopic* there are none found amongſt us, except the New Teſtament printed at *Rome*, and Pſalms at *Colen*, and both of them fully to be underſtood by letters out of the generality of this tongue, without the obſervation of the ſtandings or diverſe vowels, I ſhall here ſhut up, that which would otherwiſe ſcarce be comprehended in an hundred leaves, and yet doe nothing to the ſenſe of the Text, and ſo conſequently inſtead of the eaſing the Reader, burthen him exceſſively.

Rule 8. *All the Obſervations of the variety of the formes in the Syntax are needleſſe.*

The formes are either in *Nounes* or *Verbs*, both are conſidered in the outward forme either as they ſtand a part without reference to the foregoing or following word in the Text, or in reference to them, this the Grammarians call Syntax, ſuppoſing the pricks to be of the nature of this tongne, (as if by them onely the ſenſe were cleare, without them impoſſible to be had) hence are all bookes full of ſuch

like

like Observations, and Directions: all which (though in number they cannot amount, to lesse then fifthy thousand) yet are superfluous, the pricks being only brought in by some Jewes, the names wherof are uncertaine to them & us, and they are given by them onely to shew us, what they thought to be now and then in a Syntax; whereas we may see, (if we know the significations of the words and phrases) the same thing without them, and that they many times have mistaken, and from their mistakes arise many examples for *Anomaly*, so that the divers formes either in *Nounes* or *Verbs* in the *Treasure of the Ebrue Grammer*, written by that excellently learned and painfull Grammarian *Iohn Buxtorf* are needlesse, also two Chapters of his *Syntax*, to wit, the *seventh* and *seventeenth* are absolutely superfluous concerning the *points* or *pricks*, which they call vowels.

Rule 9. *Whatsoever Observations are or may be made upon the* Bible, Calde, Targum, Syric, Arabic, *and* Etiopic *Authors onely in reference to their pricks, are of no use.*

The *Jewes* and *Christian Authors* have made upon the *Bible* an infinity of observations, whereof that body of the Masoreticall notes is no small part of, almost all which are to be rejected, as of no use. Hence also the very concordances of D. *John Buxtorf* are of no more authority and use, (if the easinesse, truth, and nature of the tongue be onely the maine scope and drift of him,) than *R Natans* concordance, who followeth without regard of prics the order of the *Ebrue Text* without points.

Rule 10. *The* Accents *not being of the nature of this tongue, are in* Etymology *and* Analogy *of no use.*

To *Analogy* (or otherwise cald *Etymology*) belongeth the greatest part of Doctor *John Buxtorf* his Observations

ſervations in his Grammaticall Treaſure about them, by him ſet downe in *Orthografy*, which fault is alſo frequent by others. The ſubſtance of whatſoever can bee ſaid of them concerning *Analogy*, is, that their place is to bee conſidered, and that not onely in reſpect of the ſyllable either in the laſt of a word, or one before the laſt, but alſo in words onely of one ſyllable; and there of the concurrence of two Accents. Therefore more eſpecially in reference to every Letter, at what Letter of two, three or foure in one ſyllable, to wit, that they do ſtand onely at a Letter with one of the *prick-vowels* long or ſhort, not at the Letter with a ſingle or compound *ſva* And that every Accent may go to the following Letter. Or come back to the forgoing Letter. Or be wholy caſt away. Whereof *maqqef* is the ſigne nor the cauſe. Or underſtood to be abſent in the firſt of two Nouns joynt together in relation of poſſeſſion, not of appellation or appoſition. And becauſe the ſecond radicall hath before others the vowel, therefore the Accents doe ſtand more regularly and frequently at the ſecond radicall. From whence it doth remove *to the firſt radicall*, if the firſt radicall onely have the vowel. As יוֹם *yom* a day, the firſt radicll *y* hath the Accent, becauſe the ſecond radical *vau* is quieſcent, and hath no vowel, nor hath the third radicall *m* any vowel; therefore onely the firſt having the vowel *o*, *yo*, hath the Accent: ſo alſo in נֶרֶד חֵטְא קִשְׁטָ *Khet*, *Nerd*, *Qoſt*. Or if the third radicall be caſt away. As וַיִּכֹל *Vaical*, וַיִּצַּו *Vaiçav* וַתִּקְטֹל *Vattqas* וַיִּתְגַּל *Vayyitgal* וַתִּתְכַּס *vattitcas* the accent in theſe is at the firſt radicall, *k*, *ç*, *q*, *g*; and many and many hundred ſuch like. Or where the third radicall hath no vowel, and the ſecond a ſhort vowel, whereby

whereby the two laſt radicals make up a ſhort ſyllable. As סֵפֶר *ſefer*, מֶלֶךְ *melek*, אֶרֶץ *erez* or אָרֶץ *arez*. To the third radicall, if it doth receive a vowel. As סְפָרִים *Sfarim* by *r*. מַלְכָּה *malka* by *k* אַרְצוֹת *arazot*, by *z*. To the ſervile *Præfix*, when the third being caſt away, the firſt and ſecond doth make a ſhort ſyllable: as for inſtance. וַיְעַן *vayyáan*, by *y*, the Roote being עָנָה עָנוּ עָנוֹ עָנָא. To the ſervice *ſuffix*, if it doe make a ſhort ſyllable with the following ſervile: *e.g.* פָּקַדְתֶּם *fqadtem*, by *t*, the Roote being *fqd*. And yet all theſe foregoing Rules are ſo many times violated, or not obſerved by the Authors of them, that you will finde many ſorts of *Anomalicall* places of them, where they are at the right ſyllable, yet not at the right Letter, or at the falſe ſyllable, before or after the right Letter and Syllable, whereof I have ſet downe ſome Obſervations in *my Notes on P. Martinius Ebru Grammar Engliſhed, Printed at Amſterdam twice, both Anno* 1645. *and* 1646. *Item in my Latine Delineation of the Ebrue Grammar Printed at Amſterdam in* 4° 1646. page 80.

Rule 11. *The accents are ſuppoſed to joyne and diſjoyne words for the making up a true and right ſenſe.*

Before I have fully done about theſe accents, there is as yet one uſe of them remaining to be handled, which is aſſigned unto them by all the Grammarians that have written hitherto, to wit, that they have the power of a Syntacticall combination of words, and diſjunctions of them, that is, to ſhew which words are to be joyned together to make up a plaine ſenſe ſuch as is intended by the Holy Ghoſt in every place

place, & in every verse of the Bible, whereon also for the most part depends distinction of verses, which according to the best observation of mine and others upon such a suppofall (notwithstanding I am not of the mind that it is truely in them, So that I doe disclaime here what formerly I have precepticall set down either in my English or Latine Books concerning it, yet if some men will stand to it, be it right or wrong I will shortly repeale it here) is as followeth.

1. That they are the accidentall signe of a Conjunction or disjunction of words. 2 That they signifie; first, a greater or fuller point; secondly, a lesser point; thirdly, two little points; fourthly, a little point with a Comma; fiftly, the stroke Comma; sixtly, yet they never shew where there is an exclamation or interogation, neither which words together belong to a comma, comma with a point, two little points, the lesse and the greater or full point. 3. All this in a naturall order, where a sence is full either of one word, or of two joynd, or of three, whereof the two first or last be more neerely joyned, yet in respect to the third or fourth words, where also the two or three former or latter more neerely to be joyned with relation to the body of fewer or of many more with none greater, or greater distinction; now by reason these five degrees of distinctions which are in all manner of speech in any tongue whatsoever used here in the occident and the North, though not in the whole Orient. 4 The accents are of five degrees thus called by the Grammarians. 1 One King, *Silluq*. 2 Dukes, *Atnah*, and compound *merca*. 3 Earles, *zaqef*, *sgolta*, and *tifha*. 4 Lords, *salselet*, *zbia* single or compound with a *filluq*, *fosta*, *zarqa*, *thir*, a double *merca*, *yrib*, five Knights, *fazr*, *garnefarah*, *tlisageres*. 5 These make up whole sentes ac-

cording to thoſe five degrees of ſenſes. 6 The reſt are called *ſervants*, becauſe they onely joyne words, two three or foure, to bring them to the following Knight, Lord, Earle, Duke or King, to make up the full ſenſe. 7 Every one of theſe according to his degree makes a greater or leſſer joyne, and hath before him firſt a great diſtinguiſher: ſecondly, a leſſer, (but Knights have none of both before them;) thirdly, a joyner, each with his ſervants of a greater or leſſer diſtinguiſher before him: & finally followes the fourth, the King. 8 Yet whereas in the whole Bible there is almoſt one and the ſame order obſerved) three bookes, *viz*. *Job*, the *Proverbs*, and the *Pſalmes* have no Earles, and doe differ in ſome ſmall matter beſides, as to the following frame. 9 They are generally in the Bible thus.

4. *Kings ſilluc*, 3 joyner *merca*. 2 the leſſer diſtinguiſher *tifha*. 1 the greater diſtinguiſher *zaqef*.

4. *Duke Atnah*. 3 *munah*. 2 *tifqa*. 1 *zahef* or *ſgolta*.

4. *Earle*, either the higher *zaqef*, *ſgolta*, or the lower, *tifqa*. 3 *munah* or *merca*. 2 *faſta*, *zarca*, *tbir*, 1 *Rbia*.

4. Lord, either the higher, *ſalſelet*, *rbia*, or the lower, *faſtha zarca*, *tbir*, *mercayim*, *ytib*. 3 *munah*, *mahfac*, *merca*, *darga*. 2 (*ffic*) *geres*. 1 *tliſa*, *fazr*.

4. *Knight*, *Fazr*, *garnefara*, *tliſa*, *geres*. 3 *munah*, *yerah*, *qadma*, *tliſa*, *merca*. 2 and 1 *none*.

10 But in the ſaid three Bookes there is ſuch an order as is in ſome ſort differing.

3. *King*, *ſilluc*, 2 *munah*, *merca*, 1 *rbia* compound with *zaqef*, or *ſalſelet*.

3. *Duke*. Higher, compound *merca*. 2 *yrah*, (*zarqa*) 1 *rbia*.
Lower, *atnah*, 2 *munah*, *merca* (*tifha*) 1 *rbia*.

3. *Lords*

3 Lord { Higher, *rbia* ſingle or compound, *ſalſeler* 2 *merca*, *mahfac*, *munah*. 1 *none*.
Lower, *zarca*. 2 *merca*, *munah*. 1 *fazr*,
or the lower, *tifha*. 2 *munah*. 1 *fazr*.

3. *Knights*, *Fazr*. 2 *Yerah*. 1 *none*.

This is that faigned commonwealth which was ſet up by the Jewes, which for the matter I eſteeme to be againſt the fundamentall lawes of that tongue: and for the manner this palpable vaſt difference is not onely in three bookes by which notwitſtanding wee may perceive one and the ſame ſpirit did not frame and order all, but there are above ten thouſand examples, where neither in the generall, nor in this particular agreement is kept: ſo that I utterly diſclaime it from being either naturall, morall, politicall or *juris divini*. And ſo I concluſie the Etymology or Analogy.

FINIS.

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the three Quiescent letters ا و ي.

I For. ا. which is either.

I Changed, I. into و, 1st having damma, 2d having damma after fata at the end, 3d having fata after damma, 4th after damma at the end, 5th A quiescent ا before a quiescent is changed into a moveable و. II into ي, 1st having Kesra, 2d having Kesra after fata at the end, 3d having fata after Kesra, 4th after Kesra at the end.

II Cast away when a ° or ° followes in any place even

III Remaining quiescent, as I that of union or joyning if a letter with a vowel go before, e: g: بِسْمِ بِلّٰهِ bism billa except لِلّٰهِ lilla بِسْمِ bism, II the ا. characteristic of the dual before the nun paragogic with either Gizm or Teshdid; III the Characteristic of ٥ Agent Participle after the first radical before the second doubled by °

II و is either.

I Changed into, I ا quiescent, 1st after ـَ being the 3d ـُ final letter of a word; 2d after ـَ before a و moveable II into ا moveable, 1st having ـَ 2d ـُ final after the servil ا, III into ي quiescent after ـَ being y° 4th or 5th ـُ final letter of a word; IV into ي moveable, 1st having ـَ after ـُ final after ـِ 3d a ي following with y° vowels ـَ ـُ ـِ 4th having a vowel ـُ going before a ي with a ° 5th having a ° ـُ following a ي with a vowel.

II Cast away, I when a ° followes in any place even II after a quiescent و; III before a و ـُ ي quiescent

III Remaining quiescent, I as an ا. being after ـَ 2d final after damma, having damma or Kesra

III ي is either.

I Changed, I into a moveable ا. 1st final after ي 2d final after a servil ا. II into ا quiescent after a fata before a moveable letter. III into و having ـَ after ـُ

II Cast away, I when a ° followes in any place even II after a moveable being quiescent in y° midle of a word III before a quiescent. III Remaining quiescent, I final after ـَ II final after

Futur.

active.

	plur.			dual.			sing.			plur.	dual	
	3	2	1	3	2	3	2	1				
m	يَنْصُرُونَ	تَنْصُرُونَ	نَنْصُرُ	يَنْصُرَانِ	تَنْصُرَانِ	يَنْصُرُ	تَنْصُرُ	أَنْصُرُ	أَنْصُرُوا	أَنْصُرَا	اُنْصُرْ	m
f	يَنْصُرْنَ	تَنْصُرْنَ		تَنْصُرَانِ		تَنْصُرُ	تَنْصُرِينَ	أَنْصُرُ	اُنْصُرِي			f
m	يَمُدُّونَ	تَمُدُّونَ	نَمُدُّ	يَمُدَّانِ	تَمُدَّانِ	يَمُدُّ	تَمُدُّ	أَمُدُّ	مُدُّوا	مُدَّا	مُدَّ	m
f	يَمْدُدْنَ	تَمْدُدْنَ		تَمُدَّانِ		تَمْدُدْ	تَمُدِّينَ		مُدِّي			f
m								أَثِرُّ			اِئْثِرْ	m
f											اِئْثِرِي	f
m								أَسَلُّ			اِسْلُلْ	m
f											اِسْلُلِي	f
m				يَهْنَآنِ	تَهْنَآنِ			أَهْنَؤُ	اِهْنَؤُوا	اِهْنَآ	اِهْنَأْ	m
f				تَهْنَآنِ			تَهْنَئِينَ		اِهْنَئِي			f
m	يَعِدُونَ	تَعِدُونَ	نَعِدُ	يَعِدَانِ	تَعِدَانِ	يَعِدُ	تَعِدُ	أَعِدُ	عِدُوا	عِدَا	عِدْ	m
f	يَعِدْنَ	تَعِدْنَ		تَعِدَانِ		تَعِدْ	تَعِدِينَ		عِدِي			f
m											اِسِرْ	m
f											اِسِرِي	f
m	يَقُولُونَ	تَقُولُونَ	نَقُولُ	يَقُولَانِ	تَقُولَانِ	يَقُولُ	تَقُولُ	أَقُولُ	قُولُوا	قُولَا	قُلْ	m
f	يَقُلْنَ	تَقُلْنَ		تَقُولَانِ		تَقُلْ	تَقُولِينَ		قُولِي			f
m	يَسِيرُونَ	تَسِيرُونَ	نَسِيرُ	يَسِيرَانِ	تَسِيرَانِ	يَسِيرُ	تَسِيرُ	أَسِيرُ	سِيرُوا	سِيرَا	سِرْ	m
f	يَسِرْنَ	تَسِرْنَ		تَسِيرَانِ		تَسِرْ	تَسِيرِينَ		سِيرِي			f
m	يَغْزُونَ	تَغْزُونَ	نَغْزُو			يَغْزُو	تَغْزُو	أَغْزُو	اُغْزُوا		اُغْزُ	m
f	يَغْزُونَ	تَغْزُونَ				تَغْزُو	تَغْزِينَ		اُغْزِي			f
m	يَرْمُونَ	تَرْمُونَ	نَرْمِي			يَرْمِي	تَرْمِي	أَرْمِي	اِرْمُوا		اِرْمِ	m

Characteristicks wch are the cause of all that
wch is betweene the following 12 Orders & the
first aforegoing wch the whole difference it selfe sufficiently
appeares in the first words of each of them (for the ter-
minations through all the 13. are the same) I thought it need-
les to set them downe so fully as I have done the first. For
it is but adding the terminations of each person to the first
word, & the whole declension of them all is performed.

Preter.		Futur.		Present.	Orders
Pas. 3. pers.	Activ. 3. ps.	Pas. 1. pson.	Act. 1. pson.		
نُصِرَ	نَصَرَ	أُنْصَرُ	أَنْصُرُ	نَصْرٌ	II
نُوصِرَ	نَاصَرَ	أُنَاصَرُ	أُنَاصِرُ	نَاصِرٌ	III
أُنْصِرَ	أَنْصَرَ	أُنْصَرُ	أُنْصِرُ	أَنْصِرْ	IV
تُنُصِّرَ	تَنَصَّرَ	أُتَنَصَّرُ	أَتَنَصَّرُ	تَنَصَّرْ	V
تُنُوصِرَ	تَنَاصَرَ	أُتَنَاصَرُ	أَتَنَاصَرُ	تَنَاصَرْ	VI
أُنُصِرَ	إِنْصَرَ	أُنْصَرُ	أَنْصَرُ	إِنْصَرْ	VII
أُنْتُصِرَ	إِنْتَصَرَ	أُنْتَصَرُ	أَنْتَصِرُ	إِنْتَصِرْ	VIII
أُسْتُنْصِرَ	إِسْتَنْصَرَ	أُسْتَنْصَرُ	أَسْتَنْصِرُ	إِسْتَنْصِرْ	X
أُنْصُوصِرَ	إِنْصَوْصَرَ	أُنْصَوْصَرُ	أَنْصَوْصِرُ	إِنْصَوْصِرْ	XII
أُنْصُورَ	إِنْصَارَّ	أُنْصَارُّ	أَنْصَارِّ	إِنْصَارِّ	XIII

...use the ninth & eleventh Order in some respect may ~
...t of an Exception I have set them down at large.

XI Order

B			
	إِنْصَارَّا	إِنْصَارِرْ	
		إِنْصَارِرْ	

IX Order

P	P		
إِنْصَرُّوا	إِنْصَرَّا	إِنْصَرِرْ	m
		إِنْصَرِرْ	f

Present

XI Order.			IX Order.				
3	2	1	3	2			
يَنْصَارُّ	تَنْصَارُّ	أَنْصَارُّ	يَنْصَرُّ	تَنْصَرُّ	أَنْصَرَّ	m	S.
تَنْصَارُّ	تَنْصَارِّينَ		تَنْصَرُّ	تَنْصَرِّينَ		f	
يَنْصَارَّانِ	تَنْصَارَّانِ		يَنْصَرَّانِ	تَنْصَرَّانِ		m	D.
تَنْصَارَّانِ			تَنْصَرَّانِ			f	
يَنْصَارُّونَ	تَنْصَارُّونَ	نَنْصَارُّ	يَنْصَرُّونَ	تَنْصَرُّونَ	نَنْصَرَّ	m	P.
يَنْصَارِرْنَ	تَنْصَارِرْنَ		يَنْصَرِرْنَ	تَنْصَرِرْنَ		f	

Futur.

3	2	1	3	2			
اِنْصَارَّ	اِنْصَارَرْتَ	اِنْصَارَرْتُ	اِنْصَرَّ	اِنْصَرَرْتَ	اِنْصَرَرْتُ	m	S.
اِنْصَارَّتْ	اِنْصَارَرْتِ		اِنْصَرَّتْ	اِنْصَرَرْتِ		f	
اِنْصَارَّا	اِنْصَارَرْتُمَا		اِنْصَرَّا	اِنْصَرَرْتُمَا		m	D.
اِنْصَارَّتَا	اِنْصَارَرْتُمَا		اِنْصَرَّتَا	اِنْصَرَرْتُمَا		f	
اِنْصَارُّوا	اِنْصَارَرْتُمْ	اِنْصَارَرْنَا	اِنْصَرُّوا	اِنْصَرَرْتُمْ	اِنْصَرَرْنَا	m	P.
اِنْصَارَرْنَ	اِنْصَارَرْتُنَّ		اِنْصَرَرْنَ	اِنْصَرَرْتُنَّ		f	

Preter.

There are also Verbs of 4. letters but varyed onely through 4 Conjugations, whereof the first answeres to the 2.d of y.e 3. letter verbs; y.e 2.d to y.e 5.th in number of letters; y.e 3.d to y.e 7.th in respect of Nun y.e 4.th to y.e 9.th in that it doubles y.e last radicall.

Preter.		Futur		Present.	
pas. 3. pers	act. 1. pers.	pas. 1. pers.	act. 1. pers.		Order.
قُسْطِرَ	قَسْطَرَ	أُقَسْطَرُ	أُقَسْطِرُ	قَسْطِرْ	1
تُقَسْطِرَ	تَقَسْطَرَ	تُقَسْطَرُ	تُقَسْطِرُ	تَقَسْطَرْ	2
أُقْنُطِرَ	أَقْنَطَرَ	أُقْنَطَرُ	أُقْنَطِرُ	أَقْنَطِرْ	3
أُقْطُرَّ	أَقْطَرَّ	أُقْطَرُّ	أُقْطِرُّ	أَقْطَرِرْ	

...nalogy in all those orders ỹ have a teshdid for
their character ٢ is delined like نَصَرَ as likewise in all these
persons of ỹ other orders where ỹ 3d radicall is to have a
Gizm. So ỹ all its Anomaly (if it may be called Anomaly, it
agreeing herein wth ỹ 9th & 11th order) consists in this ỹ as often
as ỹ 3d rad: is to have a vowell ỹ 2d is inserted into it by a
teshdid its vowel being cast away if the foregoing hath one
as مَدَّ for مَدَدَ or going to ỹ precedent if it have a gizmas
يَمُدُّ for يَمْدُدُ in the 4th order اَمَدَّ for اَمْدَدَ &c.

هَنَأَ سَأَلَ اَثَرَ are declined like نَصَرَ observing onely ỹ rules
of permutation of وِي throngh all ỹ 13 orders as for ex:
ample in ỹ 3d اَوْثِرُ for ~ اَاْثِرُ &c

يَسَرَ وَعَدَ are Analogicall in all ỹ last 12 orders except ỹ 8th
where ỹ 1st radicall is inserted into ỹ Characteristicall ت by
a teshdid. as اِتَّسَرَ اِتَّعَدَ for اِنْتَسَرَ اِنْتَعَدَ so also in اَثَرَ &c

سَارَ قَالَ are declined like نَصَرَ in ỹ 2.3.5.6.9.11.12.13th order
ỹ 4.7.8.10th follow ỹ rule of the first as appeares.

Preter		futur		Present	
pas 3 pers	act 3 pers	pas 3 pers	act 3 pers		
اُقِيلَ	اَقَالَ	يُقَالُ	يُقِيلُ	اَقِلْ	4
اُسِيرَ	اَسَارَ	يُسَارُ	يُسِيرُ	اَسِرْ	
اُنْقِيلَ	اِنْقَالَ	يُنْقَالُ	يَنْقَالُ	اِنْقَلْ	7
اُنْسِيرَ	اِنْسَارَ	يُنْسَارُ	يَنْسَارُ	اِنْسَرْ	
اُقْتِيلَ	اِقْتَالَ	يُقْتَالُ	يَقْتَالُ	اِقْتَلْ	8
اُسْتِيرَ	اِسْتَارَ	يُسْتَارُ	يَسْتَارُ	اِسْتَرْ	
اُسْتُقِيلَ	اِسْتَقَالَ	يُسْتَقَالُ	يَسْتَقِيلُ	اِسْتَقِلْ	10
اُسْتُسِيرَ	اِسْتَسَارَ	يُسْتَسَارُ	يَسْتَسِيرُ	اِسْتَسِرْ	

غَزَا & رَمَى follow ye rule of ye first order in their vocation through ye 12 last, Observing onely that غَزَوَ changeth its last radicall و into ي whereas in ye 3rd it was changed into ا and moreover ye ye sam ي remaines & is sounded like a diphthong in ye 3rd & 2d persons, whereas in ye 3rd order ye third radicall و returned in those persons as أَغْزَيْتُ &c.

Lastly to conclude this Paradigma it is to be observed that ye termination of ye future is subiect to a 3 fold change. 1. By Apocope wch takes away ye final superfluous Damma & Nuns in ye end of ye words (yt is al except those 2 in the plural feminines wch remaine because they are formative of ye gender) instead where of the plurall masculines assume a quiescent ا as sing أَنْصُرْ dual تَنْصُرَا plur تَنْصُرُوا &c and this Apocope is ye true Analogy.

2 By Antithesis wch changes ye final ُ into َ as أَنْصُرَ

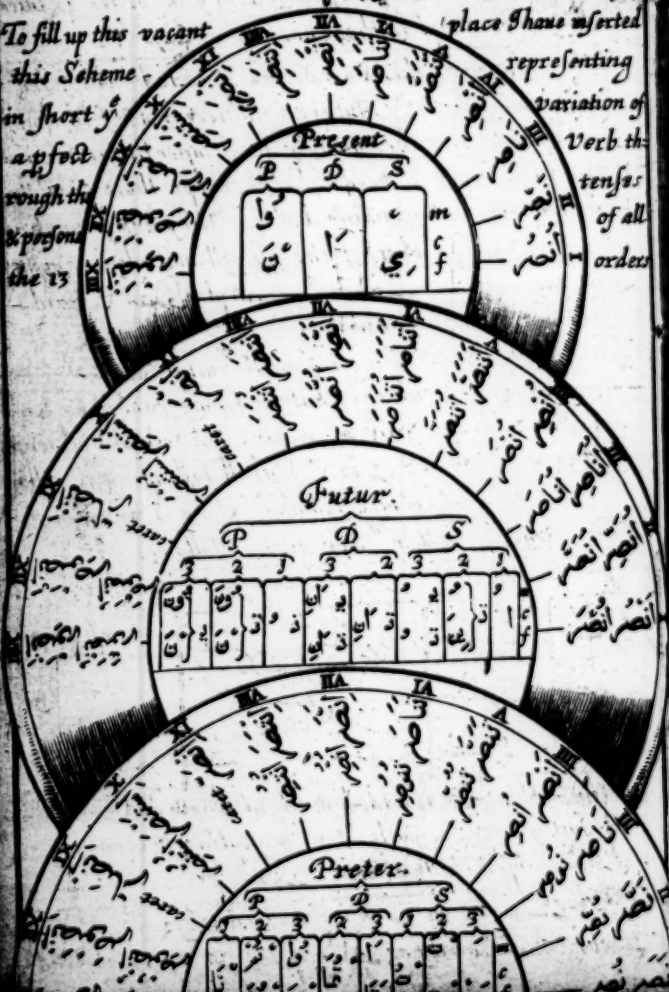
3 By Paragoge whereby unto ye forme caused by Antithesis is added a Nun wth a fata & a teshdîd ye servile ي in ye singular & و in ye plurall falling away: Also in ye plural feminine is inserted an ا yt so 3 nuns may not come together all wch appeares as followes.

	3		2		1	
	f	m	f	m	c	
S	تَنْصُرَنَّ	يَنْصُرَنَّ	تَنْصُرِنَّ	تَنْصُرَنَّ	أَنْصُرَنَّ	S
D	تَنْصُرَانِّ	يَنْصُرَانِّ	تَنْصُرَانِّ			D
P	تَنْصُرْنَانَّ	يَنْصُرْنَ	تَنْصُرْنَانَّ	تَنْصُرُنَّ	نَنْصُرَنَّ	P

Sometimes this Nun is added without a teshdîd & is only gizm'd but ye singular onely & ye masculine & Common plural are subject to this forme أَنْصُرَنْ &c.

In قَالَ & سَارَ as often as ye 3d radical is gizm'd ye 2d quiescent is cast away as لَا أَقُلْ & غَزَا & رَمَى instead of receiving a gizm on ye 3d by reason of Apocope.

... Antitheses happen by reason of the in-
fluence of these particles viz: لَمَّا لِ اِنْ اَنَّى مِنْ مَا كَيْفَ
كَيْفَمَا مَهْمَا حَيْثُمَا اَنَّى اَيْنَ مَتَى اَنَا اِذْمَا اِنَّمَا ۞ لَنْ لِ اَنْ كَيْ لِاَنْ لَكِنَّ
اِلَّا لِيَدَّ كَيلا لِكَيْلَا اَنْ حَتَّى ۞



To fill up this vacant place I have inserted
this Scheme representing
in short y variation of
a perfect Verb th
rough the tenses
& persons of all
the 13 orders

The Chalde & Syriak manner of forming

I. Order.

		sing.	pl.	
pret.		לְטַשׁ	לְטַשִׁין	לְטַשְׁן א or ה
		לְטַשׁ	לְטַשׁוּ	לְטַשׁ

			3 m	3 f	2 m	2 f	1 c
fut.	s	אֶלְטַשׁ	יִלְטַשׁ	תִּלְטַשׁ	תִּלְטְשִׁין	תִּלְטְשִׁין	אֶלְטַשׁ
		נְלְטַשׁ	יִלְטְשׁוּן	תִּלְטַשְׁן	תִּלְטְשׁוּן	תִּלְטַשְׁן	נְלְטַשׁ
	p	נְלְטַשׁ	יִלְטַשְׁן	תִּלְטַשְׁן	תִּלְטַשְׁן	תִּלְטַשְׁן	נְלְטַשׁ
		נְלְטַשׁ	יִלְטְשׁוּן	תִּלְטַשְׁן	תִּלְטְשׁוּן	תִּלְטַשְׁן	נְלְטַשׁ

			3 m	3 f	2 m	2 f	1 c
pret.	s	לְטַשׁ	לְטָשׁ	לְטָשָׁה	לְטַשְׁתָּ	לְטַשְׁתְּ	לְטַשְׁתִּי
		לְטַשׁ	לְטָשׁוּ	לְטָשׁוּ vel לְטָשָׁן	לְטַשְׁתּוּן	לְטַשְׁתֶּן	לְטַשְׁנָא
	p	לְטַשׁ	לְטָשׁוּ	לְטָשׁוּ vel לְטָשָׁן	לְטַשְׁתּוּן	לְטַשְׁתֶּן	לְטַשְׁנָא

II Order.

		sing.			pl.	
		m	f		m	f
pret.		לַטָּשׁ	לַטָּשִׁין		לַטָּשִׁין	לַטָּשָׁן ה vel א
		לַטָּשׁ	לַטָּשׁ		לַטָּשׁוּן	לַטָּשָׁן

			3 m	3 f	2 m	2 f	1 c
fut.	s	אֲלַטָּשׁ	יְלַטָּשׁ	תְּלַטָּשׁ	תְּלַטְּשִׁין	תְּלַטְּשִׁין	אֲלַטָּשׁ
		נְלַטָּשׁ	יְלַטְּשׁוּן	תְּלַטַּשְׁן	תְּלַטְּשׁוּן	תְּלַטַּשְׁן	נְלַטָּשׁ
	p	נְלַטָּשׁ	יְלַטַּשְׁן	תְּלַטַּשְׁן	תְּלַטַּשְׁן	תְּלַטַּשְׁן	נְלַטָּשׁ
		נְלַטָּשׁ	יְלַטְּשׁוּן	תְּלַטַּשְׁן	תְּלַטְּשׁוּן	תְּלַטַּשְׁן	נְלַטָּשׁ

			3 m	3 f	2 m	2 f	1 c
pret.	s	לַטָּשׁ	לַטָּשׁ	לַטָּשָׁה	לַטַּשְׁתָּ	לַטַּשְׁתְּ	לַטַּשְׁתִּי
		לַטָּשׁ	לַטָּשׁוּ	לַטָּשׁוּ vel לַטָּשָׁן	לַטַּשְׁתּוּן	לַטַּשְׁתֶּן	לַטַּשְׁנָא
	p	לַטָּשׁ	לַטָּשׁוּ	לַטָּשׁוּ vel לַטָּשָׁן	לַטַּשְׁתּוּן	לַטַּשְׁתֶּן	לַטַּשְׁנָא

pres	לוֹטֵשׁ	לוֹטֶשֶׁת	לוֹטְשִׁים	לוֹטְשׁוֹת	לוֹטְשִׁין	לוֹטְשׁוֹת
	לוֹטֵשׁ	לוֹטַשְׁתְּ	לוֹטְשִׁים	לוֹטְשׁוֹת	לוֹטְשִׁין	לוֹטְשׁוֹת
	לוֹטֵשׁ	לוֹטַשְׁתִּי	לוֹטְשִׁים	לוֹטְשׁוֹת	לוֹטְשִׁין	לוֹטְשׁוֹת
	לוֹטֵשׁ	לוֹטֶשֶׁת

Obserue that the second order in ye Syriak is the same with the first a Dages being understood at the second radicall & a vowel at the first. The 3d order is the same with the second inseeting onely an ו between the first & second radicall. The fourth order is formed by placing ו before the P. & Pr. & ת before the future The 5th order is made out of the 2d by prepoſing לו. & the 6th out of the third on the same maner ; the line of omiſsion under the second radical is of no moment

In the Chalde the Charactſticall א in the sixt order is omitted through all the persons & tenſes.

...ic manner of forminge verbs having but 4 orders

I Order.

		m	f	m	
Pres.	sing	ገበር:	ገበረ:	plur	ገበሩ: ገበሩ::
		1.c	2.m	2.f	3.m 3.f
fut	sing	እገብር:	ትገብር:	ትገብሪ:	ይገብር: ትገብር:
	plur	ንገብር:	ትገብሩ:	ትገብሩ:	ይገብሩ: ይገብሩ
		3.m.	3.f.	2.m.	2.f. 1.c.
pret	sing.	ገበረ:	ገበረት:	ገበርከ:	ገበርኪ: ገበርኩ:
	plur.	ገበሩ:	ገበሩ:	ገበርክሙ:	ገበርክን: ገበርን:

The other Orders being formed as the first, it shall suffice to set downe the first words onely

2	3	4
Pres: ክገብረ	: ተገብረ	: ክስተገብረ
Fut: ደገብር	: ደትገብር	: ደስተገብር
Pret: ክገበረ	: ተገብረ	: ክስተገብረ
Nom: ክገቢረ	: ተገቢረ	: ክስተገቢረ

The Noune & Infinitive of the first order is ገቢር

There are also imperfect verbs: yet none but what are likewise declined perfectly according to ỹ Analogy; but in regard that some doe occurre sometimes defective in one of their radicall, it may be requisite to know (for the finding of their rootes) that such as double their Second radicall, loose it in ỹ second person Sing: fœm. and second and third person Mal: Fœm. plural of the future and no where else. Those whose first radical is ወ cast it away through the whole future & present of ỹ first order and no where else. Those whose second or third radical is ወ or ዩ cast it away throughout ỹ first order and no where else what other speciall anomalyes there are may be learnt by exercise.